





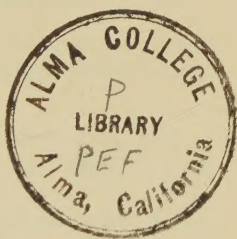
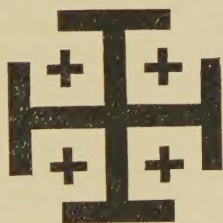
Palestine exploration quarterly

PALESTINE EXPLORATION FUND.

Patron—THE KING.

Quarterly Statement

FOR 1913.



LONDON:

PUBLISHED AT THE FUND'S OFFICE,
2, HINDE STREET, MANCHESTER SQUARE, W.

15655

1913-

14

HARRISON AND SONS,
PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE.

INDEX TO NAMES OF AUTHORS AND TITLES OF CONTRIBUTIONS.

	PAGE
Baldensperger, Philip J.—	
The Immovable East (<i>continued</i>)	124
Birch, Rev. W. F.—	
Gibeah at Adaseh	38
Cook, Stanley A., M.A.—	
Notes and Queries	49
Reviews and Notices of Publications	95, 199
Crace, J. D., F.S.A.—	
Reviews	46, 153, 198
Datzi, Adolph—	
Meteorological Observations taken in the City of Jerusalem, 1912	102
Meteorological Observations taken in the City of Jerusalem, 1911	208
Dowling, Archdeacon—	
Sixteen Councils of Jerusalem, from c. A.D. 50-1 to A.D. 1672	85
Some Early Palestinian Martyrs before the Orthodox Greek Patriarchate was Created in A.D. 451	91
Five Early Palestinian Councils (Outside Jerusalem), A.D. 196-541	138
The Episcopal Succession in Jerusalem from c. A.D. 30	164
Jamal, Rev. J., A.S.G., Jaffa—	
Table showing the Amount of Rain which fell in Jaffa during the last Ten Seasons, 1902-3 to 1911-12	45
Jennings-Bramley, W. E.—	
The Bedouin of the Sinaitic Peninsula (<i>continued</i>)	34, 79
Kellner, Prof. Max, M.A., D.D.—	
A Day with the Neoliths	184
Lidzbarski, Prof. M.—	
An Inscribed Jewish Ossuary	84
Mackenzie, Duncan, M.A., Ph.D.—	
The Philistine City of Askelon	8
Dibon : The City of King Mesa and of the Moabite Stone	57

	PAGE
Mansur, Rev. Asad—	
"The Virgin's Fountain," Nazareth 	194
Masterman, Dr. E. W. G.—	
Dead Sea Observations 	42
Tell el-Fül and Khurbet 'Adaseh 	132
Summary of the Observations on the Rise and Fall of the Level of the Dead Sea, 1900-13 	192
Dead Sea Observations, Spring Visit, 1913.... 	197
Offord, Joseph—	
Archaeological Notes 	146
Pilcher, E. J.—	
Old Hebrew Signets from Gezer 	143
Pitcairn, Rev. D. Lee, M.A.—	
Greek Inscriptions from the Decapolis 	190
Skipwith, Grey Hubert—	
<i>Pi-Haḥirōth</i> , "The Mouth of the Canals 	94
Watson, Col. Sir C. M., K.C.M.G., C.B., M.A.—	
Commemoratorium de Casis Dei Vel Monasteriis (Translation)....	23
Williams, Robert—	
Crosses on the Mosque of the Dome of the Rock, Jerusalem 	179

LIST OF ILLUSTRATIONS.

	PAGE
Askelon, Sketch plan of	20
„ Natural Section at A	20
Church of the Holy Sepulchre, Plan of	28
Dibon, Plan of	57
Wady el-Butum, with Butum Trees	81
Gezer, old Hebrew Signets from	144
„ „ „ „ „	145
Crosses on Marble Slab from the Mosque of the Dome of the Rock, Jerusalem	178
Crosses from an Architrave of the Basilica at Baalbek	180
„ „ the Porch of the Mosque of the Dome of the Rock	179
„ „ the Mosque of Al-Aksa	181
„ „ the Chapel of Zachariah	181
„ „ a Church at Athens	182
„ „ the Constantinople Museum	182
„ Decorative	183
Flints from Sur Bâher	185
„ „ Beit Tâmir	187
„ „ 'Ain Sâlih	189
Flint Chisel from 'Ain Sâlih	190
'Ain Feshkhah, P.E.F. Observation Rock	192
„ „ „ „	194
Dead Sea Level, Chart of Rise and Fall of the	193



Digitized by the Internet Archive
in 2025

GENERAL INDEX.

Ain es-Shems—

Excavation of High Place, 1.

Lecture on the Excavation, read at
Annual Meeting, 113.

Anastasis, Church of the, 3, 49.

Annual Meeting, 103, 111.

Annual No. 2, 158.

Ashdod, Visit to, 11.

Askelon, Dr. Mackenzie's Investiga-
tions, 8.

Bedouin and Fellahin—

Bedouin of the Sinaitic Peninsula,
34, 79.

Domestic Life, Food, etc., 124.

Beth-Shemesh, *see* Ain es-Shems.Bibliography of Palestinian Literature,
52, 105.Books, etc., received or noticed, 2, 5,
46, 54, 95, 108, 153, 162, 198.

Chemosh, The Temple of, 74.

Commemoratorium de Casis Dei Vel
Monasteriis (Translation), 23.

Corinth, St. Paul's Visit, 146.

Cup-marks, 184, 186.

Damascus, Protestant Cemetery of,
104, 158.

Damascus, Rights of Sanctuary at, 207.

Dead Sea Observations, 42, 192, 197.

Decapolis, Greek Inscription, 190.

Dibon, Dr. Mackenzie's Investigations
at, 57.

Exodus, Route of the, 2.

Galbanum, 149.

Gezer, Hebrew Signets from, 143.

Gibeah, The Site of, 38, 51, 132.

Humrawiyeh, 68.

Inscriptions—

Babylonian: Tablet with Medical
Formulae, 149.

Greek: from the Decapolis, 190.

Hebrew: Ossuary, Inscribed Jewish,
84; Signets from Gezer, 143.

Jericho, Excavation of, 204.

Jerusalem—

Church of the Anastasis, 3, 49.

Churches of the Ninth Century, 23.

Episcopal Succession in Jerusalem
from c. A.D. 30, 164.Holy Sepulchre, A Novel Theory
of, 48.Meteorological Observations, 102,
159, 208.Mosque of the Dome of the Rock,
Crosses on, 179.

Patriarchate, 104, 158.

Sixteen Councils of, from c. A.D. 50-1
to A.D. 1672, 85.

Vincent's Researches, 97.

Kirjath-jearim, Identification of, 203.

Khurbet 'Adāseh, 38, 132.

Lysanias, Tetrarch of Abilene, 147.

Megalithic Monuments, 66.

Meteorological Observations in Jaffa,
45.Meteorological Observations at Jeru-
salem (1912), 102.Meteorological Observations at Jeru-
salem (1911), 159, 208.Meteorological Observations, Dead Sea
Levels, etc., 42, 192, 197.Moabite Stone, Finding of the Locality
of, 73½; Palace of King Mesa, 74.

- Nazareth, "The Virgin's Fountain," 149.
- Neoliths, A Day with the, 184.
- Notes and News—
- 'Ain Shems, Excavation of High Place, 1.
- Annual Meeting, 103.
- Annual No. 2, 103.
- Bibliography of Palestinian Literature, 51, 105.
- Damascus Protestant Cemetery, 104.
- Gibeah, at 'Adāseh, Correction, 51.
- Jerusalem, New Book on, by Père Vincent, 2.
- Patriarchate of Jerusalem, 104.
- Route of Exodus, 2.
- Obituary, 111, 157.
- Palestinian Councils (outside Jerusalem), Five Early, 138.
- Palestinian Literature, Bibliography of, 51, 105.
- Palestinian Martyrs, 91.
- Pi Hah̄irōth*, 94.
- Pottery, 22, 116, 133, 137, 200, 202, 205.
- Rabbath Ammon, 58.
- St. Paul's Stay at Corinth, Date of, 146.
- Shihor, Site of, 148.
- Sinaitic Peninsula, 34, 79, 204.
- Tell el-Fūl, Visit to, 132.
- Transliteration of Hebrew and Arabic Consonants, 156.
- Wady el-Arish and its Tributaries, 79.
- Wady Heisi, 82.
- Zoar, Site of, 148.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

ON closing the operations at 'Ain Shems, at the beginning of August, Dr. Duncan Mackenzie proceeded to Athens, there to draw up his Report, where the Museum and the British School Library were available for reference. When about to leave Athens he unexpectedly received from a generous subscriber, who was visiting Athens (and who desires to be known only as M.E.L.), the unsolicited promise of £100, with which to continue the excavation of the cave at the "High Place" of Beth-Shemesh, which otherwise the financial position of this Society would not have justified. The first half of this donation was then and there advanced, and upon its receipt the Committee telegraphed to Dr. Mackenzie to proceed with the work. The Committee learn that the donor himself visited the site, and was present at the re opening of the excavations.

The Committee have not as yet received Dr. Mackenzie's Report, but the various finds have been sorted and photographed, and will be carefully catalogued before being handed over to the Turkish authorities in accordance with the terms of the Imperial "permit." When this is done, Dr. Mackenzie will leave Palestine for Egypt, to take up an engagement under which he will be occupied with excavations in the Soudan.

The expenses of publication having been unusually heavy during the last two years, a pause in the costly work of excavation becomes necessary, as it must always do from time to time.

Whilst excavation is actually in hand, it is found better to press on the work with a large force of labour; but this rapidly depletes the Society's resources; and so long as the excavations remain open, even the intervals necessitated by climate are not free from expense.

Not until Dr. Mackenzie's full Report and illustrations are received and examined can the value of the examination of the site of Beth-Shemesh be really estimated. That it has proved a very early and continuous occupation of the site over a long period we already know, but we have yet to learn to what extent the work has thrown light on the connection of the site with Biblical History.

Certainly the operations have been accompanied by several unfortunate circumstances. The early official delays, the agitations caused by the indiscreet conduct of an independent party of explorers, the vexatious suspension and changes of the Imperial Commissioners, and other causes of delay have made the excavation of Beth-Shemesh a source of unusual trouble and anxiety to the Committee, as well as a cause of disproportionate expense.

We have received the first instalment of the long-expected work on Jerusalem by the famous Dominican archaeologist Père Hugues Vincent of the Frères Prêcheurs, Jerusalem. In this great work he proposes to deal exhaustively and comprehensively with the history of Jerusalem in the national and religious evolution of Israel. The first volume will deal with Jerusalem, to the year 70 A.D., while the second will carry it on to the present day. Both volumes will consist of four fascicules (each 10 francs, or 68 francs for the whole), and the whole will be the completest and most valuable survey of its kind. Father Vincent has devoted over twenty years to questions of Palestinian topography and archaeology, and his numerous studies in the *Revue Biblique*, not to speak of his admirable book on *Canaan after Recent Excavation*, make him an excellent encyclopaedic and trustworthy authority. We hope to give some account of the first fascicule in the next issue. It may be added that the work is published by the Libraire Lecoffre (Paris: Rue Bonaparte, 90) with the co-operation of the French Academy of Inscriptions and Belles-Lettres. The latter fact is in itself a fine recommendation of the worth of the volumes.

Mr. Jos. Offord draws our attention to an article by M. G. Daressy on the "Route of the Exodus" (*Bul. de l'Inst. Égypt.*, 1911). He deals with a demotic source of the commencement of the Ptolemaic period containing geographical names, among them some of special interest to the Biblical student. Here are, among others, Pithom, Migdol, and three names compounded with Migdol—one

being M. bal-zephon (No. 22). M. Daressy argues that Succoth cannot be placed at Tell el-Maskhuta, but rather in the land of Gesem, not far from Saft el-Henneh, near the entrance of the Wady Tumilat.

The Rev. Hanauer writes to correct two misprints in his article which appeared in the last issue of the *Q.S.* On p. 208 the date at the beginning of line 20 should be read A.D. 431 and not A.D. 341, and the name on the third line from the bottom on the same page should be Le Quien. In reference to a misunderstanding and misapprehension of his views touching the Church of the Anastasis (p. 200), see further below, p. 49.

The Index to the *Quarterly Statements* previously published included the years from 1869 to 1892, and the need for its continuation to a more recent date has been greatly felt. Some of the most important of the discoveries and work of the Palestine Exploration Fund belong to later years. Such are the excavations of sites on and around Ophel, by Messrs. Bliss and Dickie, in the Shephelah, by Messrs. Bliss and Macalister, and the great work at Gezer, by Prof. Stewart Macalister, besides many valuable papers and discussions on the sites in Jerusalem and elsewhere. During the year 1911, the Committee decided to supplement the old Index by one which should include the completion of the work at Gezer, that is to say, from 1893 to 1910. The laborious task was undertaken by Mr. (now Prof.) Dickie, whose familiarity with the matter dealt with, and conscientious exactitude, have now enabled the Committee to publish it with confidence. Price in cloth, 5s.; unbound, 3s. 6d.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

Plaster casts of the raised contour map of Jerusalem have been prepared and can now be had on application. The horizontal scale of the map is $\frac{1}{2500}$ and the total dimensions are 5 feet $\times$ 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help to the study of Jerusalem topography. Price £3 3s. Case and packing extra.

A new and improved edition of the large photo relief map of Palestine (5 miles = 1 inch) is now ready. Price 6s. 9*d.* unmounted. Mounted on cloth, roller, and varnished, 10s. 6*d.* Size, mounted, 30 inches by 52 inches.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions early in the year, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1911 is given in the Annual Report published with the April number.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s.*, by post 6*s.* 4*d.*

A reprint of *Names and Places in the Old and New Testaments*, by the late Mr. George Armstrong, is now ready, price 6*s.* The book was out of print for some years.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 1 p.m.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary General Secretary for Palestine, Dr. E. W. G. Masterman, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Society of Biblical Archaeology, Vol. XXXIV, Part 6 : The Solution of the Hittite Problem, by Prof. Sayce ; etc.

Studies : an Irish Quarterly Review of Letters, Philosophy and Science, Vol. I, Nos. 2 and 3 : Classical Archaeology ; its place in the round of knowledge, by D. J. Finn ; reviews of some recent books on Panbabylonism, Assyria, etc.

Annual of the British School at Athens, No. XVII, 1910-11.

The Jerusalem Catalogue of Palestine Plants, 3rd ed. 1912 (Printed by the Syrian Orphanage Press, Jerusalem).

Exploring in New Testament Fields, by Ada A. Habershon.

American Journal of Archaeology, July-September, 1912.

Records of the Past, Parts IV and V, 1912.

American Antiquarian and Oriental Journal, 1912, No. 3.

Zeitschrift des deutschen Palästina-Vereins, Vol. XXXV, heft 3 and 4 ;
Short Sketch of the Geology of Palestine, by Prof. Dr. Blanckenhorn ; Excavations at Nazareth, by Pastor Dr. J. Reil, etc.

Mittheilungen u. Nachrichten of the above, 1912, No. 5 : Topographical Notes on Esheol, by Prof. Guthe ; The Site of Archelais, by Dr. P. Thomsen ; etc.

Jérusalem: Recherches de Topographie d'Archéologie et d'Histoire, Vol. I, fasc. 1, with Plates I-XIX, by P. Hugues Vincent (Lecoffre, Paris, 1912).

Revue Biblique: July, 1912, Exploration of the Valley of the Jordan (Semakh to Beishan), by Prof. F. M. Abel ; The Recent Excavations at Ophel (with plans and illustrations), by Prof. H. Vincent. October, 1912, The Excavations at Ophel (*concluded*), by Prof. H. Vincent ; The Lysanias Inscription from Abila, by Father Savignac.

Journal Asiatique, 1912.

Sphinx, Revue Critique, Vol. XVI, 4 and 5.

Echos d'Orient, September-October, November-December, 1912.

Atti della R. Accademia dei Lincei, Vol. IX, fasc. 1 and 2.

NEA ΣΙΩΝ, 1912, July-August, etc.

Al-Mashrik: Revue Catholique Orientale Mensuelle: Syria from 1782-1841, by P. L. Malouf ; Pre-Islamic Christian Arab Tribes, by P. L. Cheikho ; etc.

See also pp. 46 *sqq.*

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire specially to thank Mrs. Ross Scott for the following further contributions to the Library :—

Cities and Cemeteries of Etruria (2 Vols.), by George Dennis.

The Source of the Nile, by Capt. J. H. Speke.

Sinaitic Inscriptions, by Samuel Sharpe.

The Modern Judea, by the Rev. J. A. Wylie.

The Nile, by E. A. Wallis Budge.

Travels in Egypt, by J. Barthélemy Saint-Hilaire.

The Suez Canal, by Ferdinand De Lesseps.

Ancient Egypt and Assyria, by G. Maspéro.

Asia-Minor, by Charles Fellows.

Jerusalem Explored (2 Vols.), by Ermete Pierotti.

Sinai in Spring, or the Best Desert in the World, by J. M. Rendall.

Palestine Depicted and Described, by G. E. Franklin.

The Romance of the Holy Land, by Charles Leach, D.D., M.P.

A Diary in the East, by W. H. Russell, LL.D.

For list of authorized lecturers and their subjects, see end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

THE PHILISTINE CITY OF ASKELON.

By DUNCAN MACKENZIE, M.A., PH.D.

1. *The Journey to Askelon.*

OUR way to Askelon from Jaffa on a radiant morning of Easter, 1911, was by way of Yebnah which was Jabneh of old.

The rolling dunes of sand which skirt the Philistine coast as far as Gaza and Egypt were ever between us and the sea: a massive bar of tawny drift.

To north and eastward are the plains of Sharon, and beyond them, in remoter distance, a land of valleys and of hills whose inspiring skyline farther still away is the tableland of Judah.

The orange groves of Jaffa, with their presiding palms and languorous redolence of orange-blossom, are left behind at last and sycamores grand and stately on the outskirts bid the farewell of trees as we emerge into the undulating levels of Philistia and a land of sandy drift where trees are not.

Now and then the monotony of this treelessness of plain or desert sand is broken by the pleasing contrast of abounding trees. One of these haunts of trees is Yebnah. And then we understand that ancient seats of culture in these parts are apt to have an exemption from the law of the drift which in turn must be based on remoter natural causes. Jaffa itself has orange groves to-day that vie with any in the world and yet it is a desert of sand to north and south. How is it that the sand-drift never touches that paradise? Is it that the mass of Jaffa's ancient citadel by the sea is a bar to that?

And here again is Yebnah with her luxuriance of trees and her well of water by the way. The new village stands on the old tell there to the left. The well is to the right just across the great highway which leads by Jaffa to Gaza and Egypt.

The wanderer in the East must never pass a well by the way without halting there or he will repent it later. Every Asiatic instinct whether of beast of burden or of parched camp-follower

will be against him there and nothing is so certain in the way of *force majeure* as that stop he shall at a well like this. And no wonder. It would have been a shame to pass the historic well of Yebmah without a halt. Its sources though profound are perennial; and we may be sure that it was the centre of idyllic and picturesque life in all that region of strangers by the way ever since the days when Jabneh was a city of the Philistines and before that again to times primeval.

If you would understand the romance of wells in the East you must know they are a realm of women by right. Their coming and going there is without let or hindrance. If the parched and weary stranger should ask to drink they give him freely, knowing the laws of hospitality to pilgrims are sacred in their country and that strangers may be angels unawares.

The flow of water is rhythmic that emerges from the spout and to understand the reason why we must peep behind the scenes. The women take their turn in bevvies at the waterwheel by a rule between themselves which is their own, and with which their men-folk have nothing to do being women's law. There are no men at all about, only ourselves; and we are there by the right of the *wayfarer* which changes never in the Semitic East.

The daughters of Yebmah have the fame of beauty in all that land and it is a beauty that is well set off by a local costume of richly embroidered celestial blue, with long white veil, that may well be said to rival that of their sisters, passing fair, of Bethlehem itself. Not so Madonna-like as their Christian cousins of Bethlehem, sisters of Mary, theirs is a lissome type of beauty that is more Semitic in its sinuous aloofness and, thinking of Ruth and Rachel and Rebekah, who shall say that in its elusiveness it is less *spirituelle*. Any princess royal of Europe might envy that perfection of deportment; but imitate it to perfection, never! Such an one would have to be a princess of the East like fair Rebekah at the well. And like fair Rebekah she should carry the water pitcher on her shoulder learning the true dignity of willing service and that a gracious humility is best. For when the stranger asked of Rebekah to drink "she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink."¹

Truly there is no story of wells in Holy Writ but a woman is there and that is the idyll of wells in all the East. There is Hagar

¹ Genesis xxiv, 18.

herself the patriarchal mother of all these Arab women. How poignant was her agony of deserted motherhood as with little Ishmael she "wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went and sat her down over against him a good way off as it were a bowshot: for she said, Let me not see the death of the child."¹ And as it would seem a long time and the lad might be dead, was she not led to a well of water and the salvation of her people by the divine guidance of an angel?

Then there is the lovely idyll of Jacob and Rachel at the well and that diviner story still of Jacob's well at Sychar. There it was also a Stranger, passing as it were by purest chance, who sitting weary on the well asked of a woman of Samaria to drink, and told her of "a well of water springing up into everlasting life."²

Philistia is a realm of corn and not of trees and the sand dunes are treeless desert, excepting there be here and there as at Yebnah a wady that harbours trees and resists the onward march of the drifting sand. And of all that land it is true that trees are best where Nature has been the planter. An olive grove some centuries old to right by the way is now half engulfed in a high tide of sand more pitiless than the surge of the sea. It shows with startling clearness that when the European comes as cultivator of those parts he ought to take a lesson of that olive grove and give the sand-drift a wider berth. He must notice what Nature does and take his own hints from her more innate wisdom.

A Jewish colony not far away has turned the land into a garden where Nature has helped but vineyards and orchards athwart the road to the right, now half-stifled in the sand, show that annual growths of corn so near the drift might well have yielded a more prudent gain. It is clear that Nature was against vineyards and orchards there or she would not have covered them up.

The marvel is that these Jewish colonies thrive so well. The men are mostly townish and anything but sturdily bucolic in their aspect, the women follow the modes of Paris or Vienna ten years behind. One sees at once that in their European *entourage* they have had little to do with the rich cornlands of Hungary or Galicia or the Russian Steppes, nothing at all with the orchards of Styria and Carniola or the vineyards of Tokay.

¹ Genesis xxi, 14-16.

² St. John iv, 14.

Those vineyard plots of Sharon or Philistia have always a touch of something provincial suburban in their tiresome trimness, they are never rural or picturesque or racy of the soil. The amplitude of those Philistian plains, whose beauty is their calm monotony and their far horizon of land and sea, is there made to look confined and narrow without any sense of hopeful outlook or of large expanse.

The *celot* of Vienna and of the Rothschilds is not perceptible there. And all that has come from the wider west of Europe is a certain ugly provincialism as of dull trading towns of Hungary or Slavonia or Prussia while the one dash of colour, anything but local, is the crude red from tile roofs of Marseilles. Those wandering sisters of Miriam and Rachel know nothing of the rose of Sharon and the lily of the valley, nothing of celestial blue or heavenly white and gold, but cherish artificial roses and affect purple and magenta in Berlin wools. And yet, did they but know it, their sisters in Ishmael of the next Arab village could teach them all there is of mystery in the use of colours meet for the East, showing them the way to wear them and a method of deportment fitting equally in dignity for a duchess in Bavaria or a princess of Cathay.

The grand Philistian plain which is not luxuriant wady and is not sand-drift of the dunes is one great somewhat undulating flat of country that has been a granary of corn in Syria for millennia of years. Nothing ever breaks the calm monotony of existence there except it be the passing of a caravan of Bedawi to Egypt or the north. There is nothing of daily happening to meet the eye except it be the salutary labours of the field. The manner of these is never changed and the plough used now is hardly different from that in vogue three thousand years ago. The East never really changes and the unequally yoked of ancient days is the unequally yoked to-day.

And so we arrive at Ashdod. The city of Dagon is hardly more than a considerable village to-day, and such sustenance as it has now is partly from the luxuriant wady, partly from the fertile cornland to eastward which was its granary of yore. All the region between Ashdod and its port is now-a-days a desert of drifting sand. The sand advances ruthlessly up the west sides of that tell of luxuriant trees which once was Ashdod, stopping short where trees begin. The village of to-day is correspondingly withdrawn to eastward invading somewhat only the borders of the tell

on that side and seeking a shelter from the drift to leeward of the grove. That is the one hope of the villagers against the advance of the drift; therefore the grove is inviolate and being besides for centuries a realm of mosques and wely shrines is sacred still in a twofold sense.

It is this sacred grove of Ashdod that we leave behind us as we take our way thence to Askelon. Hardly anything on this side gives a hint of the desolation of sand athwart the grove. The desert drift has its own laws, which are laws of wind-currents and eddies, sparing the greenery of many a valley of immemorial days, but advancing pitilessly against new groves and vineyards planted but yesterday by the hand of man. On the inland borders of the dunes to eastward the land is all so fertile that the wish to plant is easy: but wiser are they who put between themselves and the drift a wider border still.

But Ashdod itself is spared and spared in virtue largely of its immemorial sacred grove and its protecting ancient tell. Spared also are all the wady regions down by way of Mejdél till the confines of Askelon are reached. And the wady regions form a wide green fertile band athwart the tawny bleakness of the sands as far as Bab el-Bahr at Askelon and the sea.

Through Mejdél we pass without let or hindrance from persons in authority, and if there be a lack of courtesy it is from small bad boys of the bazaar, who call out, "Yahudiyeh!" as we pass. Ever prevailing is the richness of the wady lands, the sand-drift advancing only here and there across our track and never quite in full sight with all its mass. Fig orchards and olive woods are luxuriant there while in wider open intervals may be a massive clump of sycamores grand and stately in their amplitude of growth. The outward guise of majesty and dignity is never lacking where groves and single mighty trees combine their expressive contrasts in a landscape like that.

For long tracks beyond Mejdél the sand-drift makes the roadway heavy to the tread. Yet fertile fields and groves are dominant as ever and it is only when Askelon is quite near that one sees fields swept quite bare and banks of drift menace many a grove of trees. On an ample knoll away to the left there stands the sacred shrine of Sheikh Husein, and though the knoll is bleak with the driven sands the wely itself stands free, and so it has stood free for many, many centuries perhaps of sacred history before memories of the great

Husein were enshrined within. And this is as fitting in the nature of things as that the grandeur of the sycamores should ever remain untouched by any desolation of the advancing drift.

But the paths are ever heavier to the tread and as we skirt the knoll of Sheikh Husein to get to west of it where first appear the walls of Askelon the intervals of by-ways, hedges and orchards are all a maze of drifting sand. Away in the left direction, towards the south, where the wind-swept reaches of tawny sand are clear and ample, there is a grove of majestic sycamores and there in a wide interval between the trees stands a shrine with sacred palm and fig: the wely dome of Sheikh Mohammed.

After the fatigues of a long day what could be more welcome than the tranquil rest of the wely and the protecting shadow of those noble trees? Beneath one of those same sycamores we pitched our tent choosing the spot that seemed best and loveliest alongside the wely. The sacred palm, the Arab dome, the venerable fig-tree of the wely court were things of Asiatic beauty to feast the eye on and be at rest.

We were in the evening shadow cast by the great Crusading walls of Askelon. Their ruins as seen in near profile crown a long sandswept ridge that looks out tawny athwart great thickets of half-submerged orchards. The ridge shut out the evening sky and the sea. The wind was high and all through evening and night the surge boomed near as it were against those very Crusading walls. The great bank, we thought, concealed the ruins of earlier Askelon and the Crusading fort surmounted these with its heavy mass in a way which seemed to preclude for ever the reading of their secret. Depression and despondency were easy at the sight in the gathering darkness and the very nearness of the dominating mass of walls above the blankness of that drifting bank of sand was oppressive to feeling all the more and, with the near booming of the surge behind, one asked instinctively if this was all there was of Askelon—this long bank of dreary sand and those bleak Crusading walls?

The moaning of the wind now high now low was melancholy in the night about the desolate wely and ghostly among the pallid tombs. And we felt that it was well to be near the sycamores in their steady strength; they broke the forces of the wind and about their ample roots the sand drifted not as elsewhere. Then with the sighing of the wind and the booming of the surge in our ears we slept.

In the morning we awoke betimes as befits dwellers in tents and though the wind was high as in the night the day was glorious with great banks of gleaming clouds drifting athwart the heavens from the sea. The sea that had boomed so much and so near in the watches of the night was uppermost in our minds, and the barrier sandbank and Crusading walls that shut out all vision beyond having seemed so oppressive in their heavy mass in the evening twilight of our advent the night before, we now wanted to ascend the sandy barrier at once and see the sea! If Askelon, alas, were buried beneath that desolate bank there would still be the sea on the other side with all its inspiring amplitude.

Then we ascended and it was, true enough, the wide billowy waste of the sea, but not there at once as very fore-ground almost at our feet, but somewhat far away as background of heavenly azure and white to the loveliest landscape of groves and waving palms in all Philistia. And we had been unjust to those Crusading walls! As seen from this point of vantage on their very battlements they were anything but narrow and confining. Here, to right and left, looking towards the shore, they were seen to curve round in a majestic sweep on either hand in an enormous semicircle until their ends touched the strand. The grand theatral area within was Askelon and most fitting for Askelon and the telling of its story was that ample auditorium with its stage of waving palms against the limitless background of the sea.

And there, if anywhere, was the stage against that background, not on a level with the orchestra as in the theatre of classic Greece but raised imperially as was the scene of Rome. The cavea of the auditorium also was of Rome, for Roman is all that hollow area as many a ruin there of temple and basilica and portico can tell. The vanished grandeur of that time shows out from many a grove and orchard. Hardly a capital of Corinthian order but tells of Syrian subtlety and skill at a time when at Rome itself the art of Rome was already in decline. But all that is auditorium and orchestra and not the real stage, and who, looking from the higher tiers of that auditorium, as we did from the point of vantage of those Crusading ramparts, could miss the real scene? And who could doubt that there indeed, on that wide-and ample plateau, with its waving palms in profile against the back-ground of the sea and sky, were played out the grand outstanding scenes and incidents in the history of Philistine Askelon?

The unusual position of the great elongated mound as it appears outlined against the background of the sea, as if it were indeed the stage of this grand theatre, makes it seem unique in Palestine and quite different from other tells in Philistia. The luxuriance of palms and orchards with that singular wealth of wells is something one would look for in vain at Tell el-Hesi or es-Safi. Unusual also is the ample sweep of the Crusading walls and the more level parts of the caeva between these and our Philistine. All this lower area which may be taken to represent the great expansion of the city in the days of Imperial Rome and of Herod the Great. It is a region of temples, porticos and basilicas where fallen columns and capitals meet one at every step among meadows and orchards. But Rome loved the amplitude of level spaces as she did at home in those Imperial days when she expanded outward into the campagna beyond the Seven Hills. Thus at Askelon what is much older than Rome seems to dominate Rome still from that more elevated plateau which we have called in figure of speech her stage. It was there on that stage that Askelon played the rôle that was most significant in her history: her life as a Philistine city. And thus it is but fitting that this more elevated scene should draw attention to itself as the real centre and heart of all that vivid drama. In comparison therewith that wider more level area in front was but the orchestra.

With such a *mise-en-scène* let us now try, from our point of vantage on the ramparts, to see the relation of part to part in the theatre itself so as better to understand the stage which concerns us most.¹

It is probable that the Crusading Strong Wall follows pretty much in its wide curve an earlier line of Roman wall. In this way we may take the Crusading ramparts as defining in a general way the extent of the city in Roman times.

The topography of strong walls in relation to the internal arrangements of cities such as arteries of traffic is best considered from the starting point of gateways. And here we call to our aid the excellent Plan of the site prepared for this purpose by Mr. F. G. Newton. Here our headquarters alongside of Wely Mohammed, with its grove of sycamores, is indicated on the right border of the Plan. By going west from here and ascending the steep sand-bank referred to above we arrive at our point of vantage

¹ On the position of Askelon see the luminous account by Prof. George Adam Smith, *The Historical Geography of the Holy Land*, pp. 189-92.

on the ramparts which are indicated by thick black lines at intervals.¹ The spot is where a curving bastion and Roman ruins are indicated. Standing to left of this bastion and looking west we see in the distance, beyond low-lying orchards, the great mound formed by the site of the Philistine city. From the ramparts it appears in profile as a wide elevated stage in which the scene is one of gardens and orchards with dominant waving palms in groups or singly. On the plan its form appears much more massive, and the hatching indicates its possible real extent.

From our point of vantage looking west we notice a roadway which, proceeding from the Crusading walls to our right, makes straight for the Philistine city, traverses all the Roman area of temples and basilicas between and ascends at last on to our Philistine stage.

On inquiry we find that the roadway passes through the Crusading walls at a point somewhat to our right called Bab el-Kuds or the Jerusalem Gate. The correlation of roadway and gate in Crusading times would point to the same topographical relation in Roman times. Not only so but it is probable that the roadway was already in existence long before the extension outwards of the Roman city and the building of any Roman gateway. It makes straight westward for the Philistine acropolis, and there is a reasonable likelihood that it passed through a Philistine East Gate and Philistine ramparts at some point not far from where it ascends to right of the area marked Roman Foundations. Thence it passes through the heart of the Philistine city until it reaches the wely of el-Khadra.

The most reasonable topographical meaning to be attached to this wely is that it may be on or near the site of an earlier shrine. The marvellous legend about the Maiden that lingers about the spot may well be reminiscent of an earlier cult of Derketo on this the highest point of the citadel where now stands the wely. The roadway from here turns south and at length descends to where once was the creek which formed the harbour of Philistine Askelon. This is now drifted up with sand but the name of Eskale is still reminiscent of the creek and harbour which once were there.

The name of Bab el-Bahr which still clings to the adjoining

¹ For a detailed description of the crusading walls see *Survey of Western Palestine*, pp. 237-40.

sea-front betrays the memory of those great and busy days of Askelon when the harbour had a Sea Gate.

Let us now retrace our steps to the roadway leading from the Jerusalem Gate to the Philistine city. About half-way along this is a cross-road, from north to south, which affords a valuable topographical clue for the Askelon of Crusading and Roman times. The north branch leaves the Crusading walls at a point now called Bab Shamah or the North Gate while the south branch emerges from the walls by way of Bab el-Ghuzzeh or the Gate of Gaza. Opposite the site of the harbour a branch of this roadway turns west and proceeds along the Wady Ibrahim to the Sea Gate. The north branch of the main roadway sends a subsidiary branch westwards which skirts the Philistine city on the north side going down Wady Bir Berdawil until, like the harbour road, it reaches the sea.

We have thus traced the principal roadways of Askelon as they exist at the present day and as they probably existed in earlier days when the Crusading walls were standing. The existence or the reminiscence of gateways at the points where the roadways enter the city area confirms the ancient character of these routes, and it seems likely that pathways by means of which we now thread our way through a maze of thickets and orchards were in Roman days principal arteries in the city's life. They give us a hint of paramount importance as to the probable distribution of Roman buildings in relation to principal streets. But there is much likelihood that these principal streets, in the days before Rome, were suburban highways outside the Philistine city. This stands by itself on its citadel, and anybody approaching from the east and wishing to get to the sea would have to skirt the Philistine city either way. There would be no use trying to take a short cut by ascending straight into the Philistine city by way of its East Gate for the citadel is precipitous towards the sea. It will be noticed that the ramification of roads, as suggested by their modern representatives, was much more complicated in the later days when the extended boundaries of the city were marked by the Crusading walls than they were in the earlier pre-Roman days of the Philistine city when those roadways were still suburban or outside the confines of her walls. That there was a roadway between the harbour and the heart of the citadel, somewhere along the line of that indicated on the plan, seems probable and the only other roadway to which there

seems to be a clear clue, from surface indications, is that from the east.

It will be noticed that no roadway is indicated going northwards from the wely on the citadel and this may very well mean, what in itself is likely, that communication in this direction was not of the same importance as towards the south where lay the harbour. Next to the environment of the wely it is this region of the harbour that is calculated to draw most attention to itself in its relation to the history of the Philistine city. The citadel and the harbour were the two pulsating centres of the city's life. The creek is now choked up with sand but we have not to assume that it was so in the great days of Philistine Askelon. We have further to think of the small size of this creek in relation to the marine needs of very early days — not to those of Rome or more modern times. Such creeks in the Bronze and Early Iron Ages were much more suited to the small sailing craft of those days than the land- and wind-locked harbours of later times. If the Philistines were Cretans they came from a land where, barring the Bay of Suda, great ports and harbours are rare but creeks are many. The Fair Havens of St. Paul himself are witness thereto. The Port of Candia was ample for Minoan kings, ample for Venice, no longer ample for modern ships or men-of-war. Therefore they anchor in the billowy sea outside it to the imminent risk of many a veiled lady of the East. And, as is said, it is not the ancient Minoan creek of Candia that is coveted by more than one European Power to-day but the wind-locked mighty harbour of Suda Bay: and this in ancient times was without a history!

We have as yet said nothing of the sea-front of Askelon and yet that was also a highway of land traffic between the Ports of Gaza, Askelon and Ashdod and the wide north and south. With so high a wind the dashing of the surge against the cliffs forbade our transit until now. In Crusading days this sea-front was fortified but all that the dashing of the surge has left till now is but a remnant or two. Cemented work which has been called a jetty, at the south end, and the reminiscent name of Bab el-Wad at the north might seem to indicate that the foreshore was guarded by a gate at either end. But historically the true sea-gate is Bab el-Bahr at the harbour and that is also now a merely reminiscent name.

Proceeding from the so-called jetty at the south end, which may once-a-day have been a gateway, one is no less astonished at the might

of what still remains of those strong walls than at the might of the sea which has destroyed them. Little now is left of what once was a continuous sea-front of very massive fortifications and into this were built athwart, for greater binding strength, the monolithic columns of Roman basilicas and porticos and temples which may well have been of the time of Herod the Great and the Later Empire. The cemented front face is now washed away, and out of this the columns point at the sea as if with the menace of serried cannon against invading fleets.

Walking past them one feels quite as if one ran the gauntlet of them just as one runs the gauntlet of the waves. Beyond them is an interval into which the surge dashes the sand and this is the mouth of the creek which once was the harbour of Askelon. In the distance, further north, are the massive cliffs against the sea, on which, as we believe, stands Philistine Askelon itself. The acropolis is crowned by the wely of el-Khadra.

That spectacle of finest sand being swept out clean upon the beach makes one feel at once what it is that has choked the harbour creek of Askelon and what it is, when the sand lies high and dry, that has drifted that wide tawny band along the whole coasts of Philistia. The marvel of such a subtle law of nature is that the whole site of Askelon itself, within the Crusading walls, is practically intact. The drift banks itself up against these along the south curve which is opposite the open dip of the creek and swoops over to form a similar bank on the outside of the walls. But whatever lies in the lee of Philistine Askelon and its massive tell is intact like the tell itself. It is the high cliff of Philistine Askelon against the sea that acts as check on the drift.

We now approach these cliffs, going along the beach as the surge allows. Then a stretch of Crusading wall, and beyond it hardly any more to be seen along the whole strand. Wondering much at the might of the sea we scan more closely the exposed cliff where the walls are not. There lay bare, not a mere precipice of virgin rock, but layer upon layer of gradually accumulated *débris* overlying this and going up to the surface many feet above our heads. It stretched all along as far as we could see and, exposed as it was in this extraordinary way by the action of the sea, it seemed as if Nature had drawn a veil aside and, looking at the stage from the back, we were allowed a peep behind the scenes of Philistine history.

It was also from behind that we were able to see something of

the structure of that natural stage on which the history of Askelon first began. (Going northward we observed that the surface of the virgin rock underlying the deposits, as shown on the Natural Section along the Seashore of Plate I, rose gradually in that direction until a point was reached directly underneath the wely of el-Khadra. Thence it descends, but more gradually, until it merges with the strand. Thus, it happens, that the surface outline of the rock is less massive in the slope down south from the highest point, above which stands the wely, than it is in the slope down north beyond. With the deposits, on the other hand, it is the opposite. These are less massive to north of the wely and more massive on the south side towards the harbour creek. This is just what we should expect. The concentration of life in Askelon, from the very earliest days, must have been more intensive in the interval between the highest point of the citadel and the harbour than it ever could have been in the region north of the wely away from this. In agreement with this the southern section is much more compact with wall remains and much more closely packed with pottery and other *débris* than that to the north. All this but reflects a more intensive life in the busy region between the harbour and the highest citadel.

The writer has seen such sea-washed sections elsewhere, in Melos, Naxos, Crete and other islands of the Aegean Sea but never in a guise so impressive as this; never in a way to suggest so much that one had got a peep behind the scenes of history.

But the sea rests not with the destruction of those Crusading walls as if with the benevolent intent to draw aside the veil and show us what was earlier and more significant than these. Having shown and revealed, as in a transformation scene, she destroys again, having something new to show. Thus it is that one returns a year hence and, finding all is changed, thinks that memory has played one false. It is the sea that has played one false and what we saw a year ago is now there no more.

Thus it seemed to us that all this must be put down in black and white while we were looking.

The result is shown on the Sketch Section of Plate II taken at the point indicated as "A" on the Plan (Plate I). The stratification is so interesting that I shall make some attempt to describe it more in detail.

The sandy beach of Askelon ascends very gradually from the sea-line and reaches the front of the Strong Wall after a distance of

ASCALON

SKETCH PLAN

1:5000

SCALE 0 10 20 30 40 50 METRES
 0 10 20 30 40 50 FEET

BRIDGE PATHS

CREASING WALLS

A RED GRANITE COLLARS

B GREY GRANITE COLLARS

C LARGES COINTEGRAL

D LARGE COINTEGRAL

E ROMAN STYLITE

NOTE: WALLS ARE THICKENED
 WHERE A THICKER BUT A LARGER
 FOUNDATION WAS FOUND
 FROM 100 TO 200 METERS



WELL EL KAHN

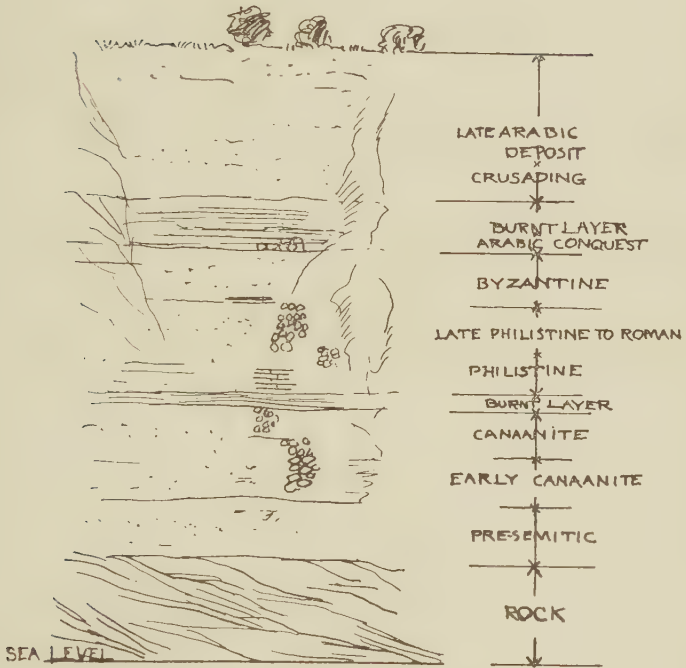
NATURAL SECTION ALONG SEASHORE OF ASCALON

SCALE 0 10 20 30 40 50 60 METRES
 0 10 20 30 40 50 FEET

CREASING WALLS

WELL EL KAHN

NOTE: THE CREASING WALLS
 ARE THICKENED AT THE
 CORNER OF THE ROMAN
 WALLS. THE THICKENING
 IS THE CORNER OF THE CITY IN ROMAN AND
 BYZANTINE TIMES. THE
 THICKENING IS THE CORNER
 OF THE ROMAN CITY
 OF THE BYZANTINE CITY



NATURAL SECTION AT A

SCALE 1 0 1 2 3 4 5 METRES

SCALE 10 5 0 10 FEET

some 18 to 20 metres, and there it can hardly be more than 2 to 2.50 metres above the surface of the sea as it is in still weather. The action of the sea has worn away the part exposed to such an extent that the section referred to above is about 8 metres further in than the line representing the front of the Strong Wall alongside to the south. The beach comes to an end at sandstone rock, in front of the section, at a distance of some 26 metres from the sea-line.

The stratified section begins at about 3 metres beyond the first start of the rock. The rock itself goes back in a shallow ledge and then rises almost vertically to about 1.50 metres above the surface of the beach sand.

The stratum next the rock, which is called provisionally pre-Semitic on the Section, shows no wall at this point, but in the detritus of habitations appear fragments of roughly levigated pottery, which might be taken to belong presumably to the earlier part of the Bronze Age coming before the era about 2000 B.C.

In relation to this it has to be noted that the wall, coming out in section in the stratum we have called for convenience Early Canaanite, had stuck into it a fragment of a wish-bone handle such as is characteristic of bowls with geometric pattern—matt black on pipe-clay white—like those found in the necropolis of Agia Paraskevi near Nikosia in Cyprus. The pottery of Agia Paraskevi, in its general *facies*, seems to belong to that earlier part of the Second Millennium B.C. which preceded the influx into Cyprus of Cretan-Aegean wares. In agreement with this indication the wall in question ought to be of Canaanite date and the position of the wall in relation to the earliest deposit next the rock ought to signify that it is early Canaanite.

The wall in the stratum above this, which on the Section is marked as Canaanite, had in the *débris* alongside of it, distinctive sherds of the later Bronze Age, of strong Semitic stamp. In the same company with these occurred a fragment of an alabaster vase of Egyptian fabric of the XVIIIth Dynasty, or later. This wall may accordingly very well represent the mature Canaanite period at Askelon.

Above this comes a black burnt layer of carbonized wood and ashes, probably significant of some general catastrophe at Askelon. If this were so the new-comers would possibly have been the Philistines.

To left of the section is a crevice caused by the flow of winter rains acting on the loose *débris*. On scrambling up into this and looking south at the section one sees above the dark line mentioned above, a piece of walling in sun-dried bricks burnt red which, turning an angle, appears less distinctly in the front section. One brick, measured in position, was 25 centimetres long and 10 centimetres thick.

Among the pottery that occurred in the deposit adjacent to this brick wall was a jar with a small jug inside it, apparently in position on the floor to which it belonged, but jammed almost flat by the pressure of the *débris* above it. The jar seemed to be of a type which goes along with painted Philistine pottery at Tell es-Safi (Gath) and elsewhere. Pottery of the same kind was seen in enormous quantities in a corresponding stratum of Philistine *débris* that could be traced at intervals all along the section until a point was reached where the virgin cliff rose too high for direct observation of the deposits above it.

Compared with the apparent importance of these earlier strata, Canaanite and Philistine, the deposits above them, whether they were of Hellenistic date or Graeco-Roman and Byzantine, although equally massive, did not present the same appearance of significance. The explanation of this phenomenon may be that the Canaanite and Philistine eras were periods of concentration on the acropolis and about the harbour whereas the Roman period especially was one of maximum expansion landwards all round in the direction of the circuit formed by the Crusading walls. It is not likely that the old Philistine acropolis ever became entirely secondary even in the later days of Rome but at the same time it could not, with the harbour area, be so exclusively dominant in those later days as it was in the era of its prime when there were as yet no Roman temples or basilicas in the wide level areas beyond the inner circle of the Philistine walls.

Thus, from the point of view of investigation or excavation, one result of our observations is that what is most intrinsically Canaanite and Philistine will probably be found to concentrate itself upon the tell next the sea, to which our section belongs, and about the lower regions of the creek where lay the harbour. On the other hand, surface indications seem to make it clear that the grandest Roman remains will be found to occur in the wide level regions, outside the acropolis area, extending to the Crusading walls.

Outside the circuit, where we suppose the Philistine fortification walls to come, the earlier cemeteries might have to be sought. But any enterprise of excavation would have, in the first instance, to concentrate on the Philistine tell itself. And, from the point of view of earlier Palestinian history, that is what would matter most. If again the later strata here were, as we think, of relatively less importance there would be all the more reason for a quick dispatch of their deposits by making a convenient dumping ground of the sea.

COMMEMORATORIUM DE CASIS DEI VEL MONASTERIIS.

Translated by Colonel Sir C. M. WATSON, K.C.M.G., C.B., M.A.

It is rather to be regretted that a translation of this interesting document was not included among the publications of the Palestine Pilgrims' Text Society, as it supplies some important information with regard to the churches and monasteries, existing in Jerusalem and the Holy Land, at the beginning of the ninth century. The original Latin has been published by T. Tobler in the *Descriptiones Terræ Sanctæ*, but, so far as I am aware, no English translation has been printed, and it appears worth while to supply the want for the benefit of the readers of the *Quarterly Statement*.

Tobler has given an exact copy of the original manuscript with its abbreviations and omissions, accompanied by an extension of the same in Latin, and an excellent commentary in German, in which he endeavours to elucidate certain points which are difficult to understand. He goes thoroughly into the question of the date of the document, and shows, from internal evidence, that it was probably written about the year A.D. 808. The manuscript, which he used, is preserved in the public library at Bâle in Switzerland, and the writer appears to have been a monk sent to the Holy Land during the reign of the Emperor Charlemagne, to collect information with regard to the Christian establishments in that country, possibly for the use of the emperor himself. Charlemagne, as is well known, was on good terms with the Khalif Harun er-Rashid, then reigning at Bagdad, with whom he had made a treaty of friendship, and who allowed him to repair the churches in Jerusalem, and to build a

new church, known as St. Mary Latina, to which a hospice was attached for the use of Latin speaking pilgrims to the Holy City.

In the original manuscript of the *Commemoratorium* there appears to have been no division between paragraphs, the writing running on from line to line without a break; but, in the following translation, I have divided the matter in a form more convenient for reference, and have numbered the paragraphs, so divided, in order to be able to refer to them in some notes which I have added to elucidate the text. These notes, which might be largely extended, deal only with the churches in, and close to Jerusalem. Where numbers occur in the text I have put Arabic figures, in place of the Roman characters in the original, as they are easier to read.

TRANSLATION.

1. The book of the inventory of those houses of God and monasteries, which exist in the Holy City of Jerusalem, and in the surrounding country; and of the bishops, priests, deacons, monks, and all clergy, serving in those holy places of God; and of the convents of nuns.
2. In the first place, there are at the Holy Sepulchre of the Lord, 9 priests, 14 deacons, 6 sub-deacons, 23 canons, 13 guardians, who are called *fragelites*, 41 monks, 12 persons, who walk before the patriarch with tapers, 17 servants of the patriarch, 2 overseers (*praepositi*), 2 accountants (*computarii*), 2 notaries, 2 priests, who diligently watch over the Sepulchre of the Lord.
3. There is one priest at Holy Calvary; at the place of the Cup of the Lord, 2 priests; at the place of the Holy Cross and of the Napkin, 2 priests and one deacon.
4. There is a seneschal (*syncellus*), who keeps all things in order under the patriarch, 2 stewards (*cellarii*), one treasurer, one guardian of the cisterns (*fontes*), 9 porters. The total number is 150, 3 hospitallers (*hospitalibus*) being excepted.
5. At Holy Sion there are 17 priests and clerks (*clericos*), 2 cloistered monks, dedicated to God, being excepted.
6. At the church of St. Peter, where he wept, there are 5 priests and clerks. At the praetorium there are 5 priests.
7. At the new church of St. Mary, which the Emperor Justinian built, there are 12 priests.
8. At St. Thalalaëus there is one priest; at St. George 2 priests.

9. At the church of St. Mary, where she was born in the Sheep Pool, there are 5 priests and 25 cloistered nuns.
10. At St. Stephen, where he was buried, 2 clerks and 15 lepers.
11. In the Valley of Jehoshaphat, at the garden which is called Gethsemane, where St. Mary was buried, and where her Sepulchre is revered, 13 priests and clerks, 6 monks, and 15 nuns, including those cloistered and those serving.
12. At St. Leontius there is one priest; at St. James one priest; at St. Quaranta 3 priests; at St. Christopher one priest; at St. Aquilina one priest; at St. Quiriacus one priest; at St. Stephen 3 priests; at St. Dometian one priest; at the place where St. John was born, 2 priests; at St. Theodore 2 priests; at St. Sergius one priest; at the place where St. Cosmas and Damian were born, 3 priests, and at the place where they begged, one priest.
13. On the Holy Mount of Olives there are three churches; one, at the place of the Ascension of the Lord, where there are 3 priests and clerks: the second, at the place where Christ taught his disciples, where there are 3 monks and one priest; the third, built in honour of St. Mary, where there are two clerks.
14. The numbers of recluses, who sit in their cells, are as follows:—11 who chant in Greek; 4 Georgians; 6 Syrians; 2 Armenians; 5 Latins; one who chants in the language of the Saracens. Near the step where you go to the Holy Mount are 2 recluses, one Greek and one Syrian; at the highest step, by Gethsemane, there are 3 recluses, one Greek, one Syrian, and one Georgian.
15. In the Valley of Jehoshaphat there is one recluse and a convent of 26 nuns.
16. There are 17 nuns who serve at the Sepulchre of the Lord by command of the Emperor Charles, and one Spanish cloistered nun.
17. In the monastery of St. Peter and St. Paul, in Bisantium, near the Mount of Olives, there are 35 monks. At St. Lazarus in Bethany there is one priest. At St. John, which belongs to the Armenians, 6 monks.

The above are all in Jerusalem, and its vicinity, within one mile or thereabouts.

A list of those monasteries which are at some distance from Jerusalem, in the Promised Land :—

18. At Holy Bethlehem, where Our Lord Jesus Christ condescended to be born of the Holy Virgin Mary, there are 15 (persons), including priests, clerks, and monks, and 2 recluses, who sit on pillars in imitation of St. Simon.
19. In the monastery of St. Theodosius, which was the first built in that wilderness, there are 70 monks ; Basil was buried there. The Saracen robbers burnt that monastery, and killed many monks there ; others fled to escape from the pagans, who destroyed two churches belonging to the monastery.
20. In St. Saba there are 150 monks.
21. In a small monastery, built by St. Chariton, where he rests in holiness at the distance of a mile (*ubi ipse sanctus ab uno milliario requiescit*), an abbot named ——— and ——— monks. (The name and number are obliterated.)
22. At St. Euthymius 30 monks.
23. At the monastery of St. Mary, in Coziba, there is an abbot named Laetus, and ——— monks (number obliterated).
24. At the monastery, where St. John baptized, there are 10 monks, St. Gerasmus built it and is buried there. He built the church and gave it its name.
25. At the monastery of St. John by Jordan, where the pilgrims descend into the river, there is another church and 35 monks.
26. There is a monastery of St. Stephen near Jericho, and a monastery (name obliterated) in Mount Pharan. I do not know how many monks there are in these two.
27. In Galilee, in the Holy City of Nazareth, there are 12 monks. A mile from Nazareth, at the place where the Jews tried to cast down the Lord Christ, a monastery and church have been built in honour of St. Mary, and there are 8 monks.
28. In Cana of Galilee, where the Lord turned the water into wine, there are ——— monks (number obliterated).
29. On the Sea of Tiberias there is a monastery, called that of the seven fountains (*heptapegon*), where the Lord fed five thousand people with five loaves and two fishes : here there are 10 monks.
30. Near the Sea is a church, called that of the Twelve (several words are obliterated) ; there is the table where He sat with them ; there are one priest and 2 clerks.

31. In the city of Tiberias, Theodore is bishop, and there are 30 clergy, including priests, monks, and canons ; there are 5 churches, and a convent of nuns.
32. In Holy Mount Tabor, Theophanes is bishop and there are 4 churches : the first in honour of Our Saviour, where he talked with Moses and Elias ; the second that of St. Moses ; the third that of St. Elias ; the fourth (name omitted). There are 18 monks.
33. In Sebastia, where the body of St. John was buried, there was a large church, which is now in ruins ; but his tomb is in a part which has not fallen, and there is a church at the place where he was imprisoned and beheaded. Basil is bishop, and there are 25 clergy, including priests, monks, and clerks.
34. In Shechem, which is called Neapolis, there is a large church, where the woman of Samaria is buried, and other churches ; there is a bishop and clerks, and a recluse upon a pillar.
35. At Holy Mount Sinai there are 4 churches : the first at the place where God talked with Moses on the top of the mountain ; the second of St. Elias ; the third of St. Elisha ; and the fourth in the monastery of St. Mary. Elias is the abbot and there are 30 monks. The number of steps (gradicula) going up or down the mountain, are 7,700.
36. Where you descend from Jerusalem into the Valley of Jehoshaphat, to the place of the tomb of St. Mary, you have 195 steps, and, to ascend to the Mount of Olives, 537 steps.
37. The church of St. Mary, which was damaged by the earthquake, has a measure in length from both wings of 39 dextri ; in one front 35 dextri ; across through the middle 32 dextri ; in length through the middle 50 dextri.
38. The church of Bethlehem has a length of 38 dextri ; in the greater front in that cross 23 dextri ; in the other front 17 dextri ; it has 69 columns.
39. The church of the Holy Sepulchre is 107 dextri in circuit, and the dome 54 dextri.
40. From the Holy Sepulchre to Holy Calvary is 28 dextri, and from Holy Calvary to the place where the Cross was found is 19 dextri.
41. Including the Holy Sepulchre and Holy Calvary, and the Holy Church of Constantine, the space covered by them all has a length of 96 dextri, and a width of 30 dextri.

42. The Church of Holy Sion has a length of 39 dextri, and a width of 26 dextri.
43. The amount expended annually by the patriarch for priests, deacons, monks, clerks, and the whole of the ecclesiastical body is 630 solidi; for — (obliterated) 550 solidi; for the maintenance of the church buildings 300 solidi; for the Saracens 580 solidi. (Parts of the two last lines are illegible.)

NOTES.

In order to understand the references to the churches in the vicinity of the Holy Sepulchre it is necessary to remember what these were like at the time the *Commemoratorium* was written, and this can best be done by a study of the rough sketch made by the pilgrim Arculfus (see Plate), who visited Jerusalem about A.D. 670, not long after the capture of the city by the Persians in A.D. 614, and its second capture by the Mahomedans in A.D. 637. The great basilica, built by Constantine, had been destroyed by the former, and only that part of it now known as the Chapel of St. Helena, had been restored by Modestus, and this is clearly shown in the sketch.

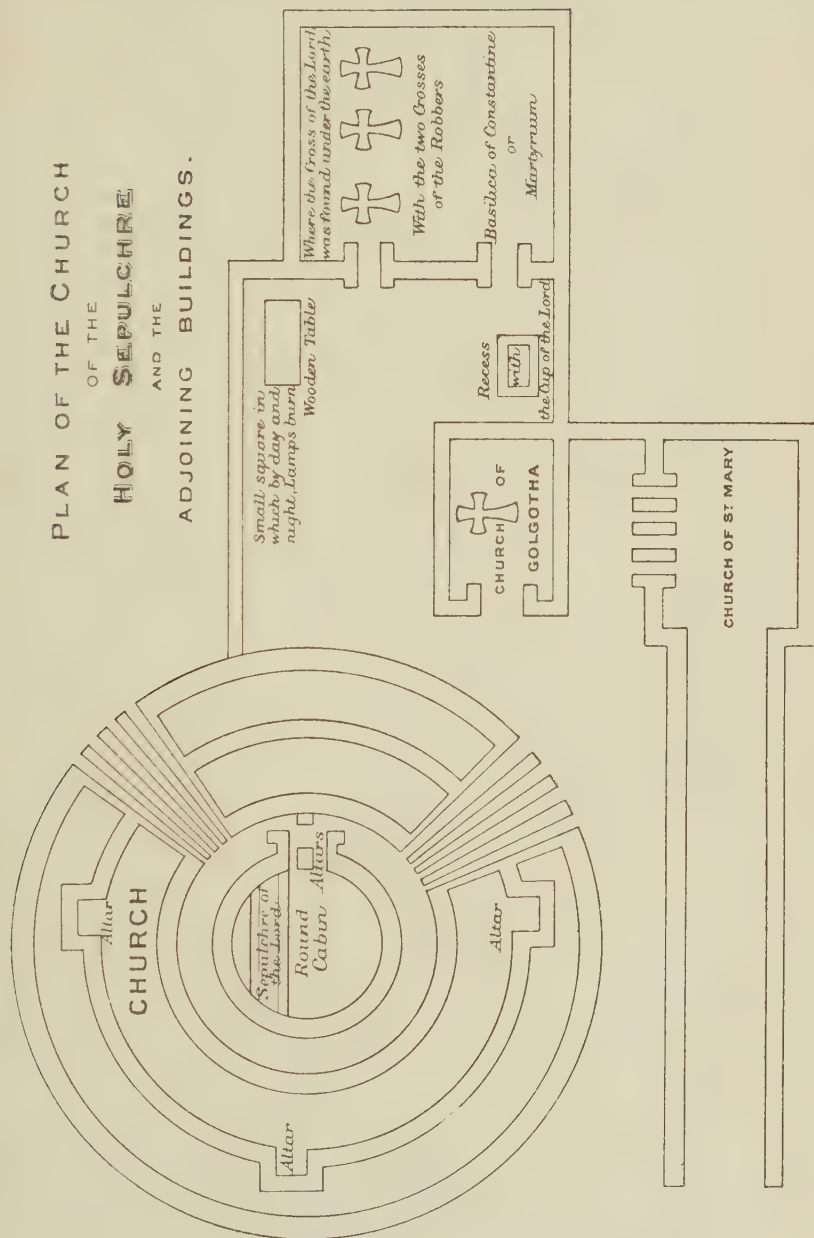
Then, westwards of this chapel was the church on Calvary, and between the two was a place where the Cup of the Lord was kept. West of Calvary again was the round church of the Holy Sepulchre, which, at that time, had three enclosures round the Tomb; the first, that now represented by the circle of square columns which support the dome; the second, the wall with three apses, which still exists; and the third, an exterior circular wall, which has nearly disappeared, but of which Dr. Schick found some portions remaining, between the Holy Sepulchre and the rock scarp to the west.¹ The fourth church shown on the sketch, that of St. Mary, which stood on what is now the courtyard in front of the church of the Holy Sepulchre, no longer exists, and, as it is not mentioned in the *Commemoratorium*, it may have been removed previous to the date of that document.

In the following notes the numbers are the same as those of the paragraphs of the translation:—

2. The church of the Holy Sepulchre had naturally the largest number of clergy attached to it, and is mentioned first, with the

¹ See "Plan of Church of Holy Sepulchre" in *Quarterly Statement*, 1898, p. 145.

PLAN OF THE CHURCH
OF THE
HOLY SEPULCHRE
AND THE
ADJOINING BUILDINGS.



From the Pilgrimage of Arculfus.

chapels adjoining it. The writer then enumerates the churches inside the city, and afterwards those outside the walls, commencing with the church of St. Stephen, and going on to the Valley of the Kedron and the Mount of Olives.

3. The Cup of the Last Supper is first mentioned in the Breviary, a document believed to have been written early in the sixth century, and was, at that time, kept in a chamber in the great basilica of Constantine with the Reed and the Sponge of the Crucifixion. Antoninus, who visited Jerusalem about A.D. 570, mentions these relics and gives the further detail that the Cup was made of onyx. But, when Arculfus made his pilgrimage about A.D. 670, after the destruction of the basilica by the Persians, the Cup was shown in a recess near the chapel of Calvary, and was made of silver. Perhaps the onyx cup was carried off by the Persians and not recovered. The Napkin of the Lord is first mentioned by Arculfus, who tells an interesting story of the manner in which the Christians recovered it from a Jewish family, who had preserved it since the time of the Crucifixion.¹ These relics, the Cup, the Sponge, the Reed, and the Napkin, are not mentioned by Bernard, who visited Jerusalem about A.D. 870, nor by Saewulf, who made his pilgrimage in A.D. 1102, just after the capture of the city by the Crusaders.

4. It is curious that, in the *Commemoratorium*, the total number of clergy and employes is given as 150, whereas they add up to 163. Perhaps some of the figures, which are in Roman characters, have been incorrectly copied. I am not sure what the 3 *hospitales* were, whether guests or attendants.

5, 6. The question of the churches on Sion is rather a complicated one, and, as I have already discussed it in the *Quarterly Statement*,² it is unnecessary to repeat the information already given.

7. This statement that there were 12 priests serving in the new church of St. Mary, built by the Emperor Justinian, would seem to be a conclusive proof that this church could not have been at or near the site of the Mosque of Aksa, as commonly supposed. At the beginning of the ninth century the Mahomedans were in the height of their power, and Christians were rigidly excluded from the Haram enclosure. The reasons for believing that Justinian's church

¹ See *Palestine Pilgrims' Texts*, Vol. III, "Arculfus," p. 12.

² See *Quarterly Statement*, 1910, p. 196, "The Traditional Sites on Sion."

was on the south part of Sion have been given in a paper which I contributed to the *Quarterly Statement* in 1903,¹ and this paragraph in the *Commemoratorium* appears to be a confirmation of the arguments which I put forward. So far as I am aware none of the writers who uphold the Aksa site for the church, have referred to it, and it would be interesting to know how they would explain it.

8. The monastery of St. Thalalaeus is mentioned by Procopius as one of those which the Emperor Justinian restored in Jerusalem. I cannot find where it was situated. The only other mention of a church of St. George in Jerusalem, before the time of the Crusaders, is in the Arabic document descriptive of the capture of the city by the Persians which was commented on by Monsieur Clermont-Ganneau in the *Quarterly Statement*.² It is stated therein that seven Christians were murdered at the altar of St. George.

9. The church of St. Mary, at or near the site of the present church of St. Anne, north of the Haram, and close to Bethesda, or the Sheep Pool, is first mentioned early in the sixth century. Theodosius (A.D. 530) says: "Near the Pool of the Sheep Market is the church of St. Mary." Antoninus (A.D. 570) relates that "he came to a swimming pool, which has five porticoes, and in one of them is the basilica of the Blessed Mary, in which many miracles are wrought." Arculfus (A.D. 670), and Willibald (A.D. 754) do not mention the church at all. Then comes the *Commemoratorium* (A.D. 808) which says: "St. Mary, where she was born in the Sheep Pool." From this it would seem that the church was actually in the Pool. It is curious that the next pilgrim who has left an account of his travels, Bernard (A.D. 870), does not mention the church of St. Mary by the Sheep Pool, and places the birth-place of St. Mary by the Garden of Gethsemane, "where there is a very large church in honour of her." At some time before the Crusaders captured Jerusalem, the name of the church near the Sheep Pool had been altered from St. Mary to St. Anne, for Saewulf, who visited the city in A.D. 1102, says: "From the Temple of the Lord you go towards the north to the church of St. Anne, the mother of Blessed Mary, where she lived with her husband. There also she brought forth her most beloved daughter Mary, the

¹ See *Quarterly Statement*, 1903, pp. 250, 344. "The Site of the Church of St. Mary at Jerusalem, built by the Emperor Justinian."

² See *Quarterly Statement*, 1898, p. 36. "The Taking of Jerusalem by the Persians in A.D. 614."

“saviour of all the faithful. Near there is the Probatia Pool, which is called in Hebrew Bethsaida, having five porches.”

10. This would seem to have been the church of St. Stephen, outside the Damascus Gate. It was apparently a small church built near the ruins of the great basilica, erected by the Empress Eudocia, and destroyed by the Persians.

11. The church of the tomb of the Virgin has never altered its position since it was first built in the fifth or sixth century. It is first mentioned by Theodosius (A.D. 530) and is described at considerable length by Arculfus (A.D. 670).

12. Next follows a list of chapels and monasteries in the Valley of the Kedron, where they were always numerous. Theodorus (A.D. 530) says that there were 24 churches, and Antoninus (A.D. 570) “visited many monasteries and places where miracles had been performed, and beheld a multitude of men and women living as recluses on the Mount of Olives.” But the numbers appear to have considerably reduced, probably by the massacre of Christians by the Persians in A.D. 614.

13. Three churches are enumerated as being on the Mount of Olives. The first of these, that of the Ascension, was probably on the same site as at present; the second, that at the place where Christ taught his disciples, may have been the successor of the basilica built by the Empress Helena, which, as Eutychius states, was destroyed by the Persians; the third church, that of St. Mary, has, so far as I know, disappeared. It is first mentioned by Theodorus (A.D. 530), and, according to Procopius, was restored by the Emperor Justinian. Antoninus (A.D. 570) apparently refers to it as “the basilica of the Blessed Mary, which they say was her house”; and Bernard (A.D. 870) distinguishes it carefully from the church of the Tomb of the Virgin, saying: “going forth from Jerusalem we descended to the Valley of Jehosaphat, distant a mile from the city, containing the Garden of Gethsemane, with the birth-place of St. Mary, where there is a very large church in honour of her. In the garden also is the round church of St. Mary, where is her sepulchre, which, having no roof over it, stands rain badly.” I can find no mention of the church later than this. Father Vincent thinks that it may have been on the Karm es-Sayad, that part of the summit of the Mount of Olives, north of the church of the Ascension, on which the house of the Greek bishop of Jericho stands, and where many

fragments of Byzantine work have been found, but it is rather difficult to reconcile this with Bernard's statement that it was near the Garden of Gethsemane. I think that, for the present, we must regard the question of St. Mary on the Mount of Olives as one of the problems respecting Jerusalem churches which have yet to be solved.

15. This convent of nuns is mentioned by Theodorus (A.D. 530), who says that it was in the Valley of Jehoshaphat under the pinnacle of the Temple, and that the nuns were never allowed to go out. "When one of them goes from earth, she is placed in the monastery itself, and those who enter, while they live, they do not go forth thence. When anyone would be admitted to vows, and for a penitent, then only are the doors opened, for they are ever shut in. They receive food from the wall, and water from a cistern, which they have within."

17. Bisantium has not been identified. Tobler suggests that it may be Bethphage, but, at all events, it was somewhere on the road from Jerusalem to Bethany.

37. I do not propose to discuss the churches and monasteries in other parts of Palestine and will go on to paragraphs 37-42 which give the dimensions of certain churches. These dimensions are recorded in dexters, a measure not very well known, and respecting which there is an interesting article in Du Cange's Glossary of Mediaeval Latin.¹ He does not give a length for the dexter, and states that it was the ecclesiastical pace, used in connection with church measures. From the dimensions in the *Commemoratorium* it appears to have been about equal to the Roman pace of five Roman feet. As the Roman foot was 11.65 British inches, this pace was 4.85 British feet. It is best first to take the church at Bethlehem, the dimensions of which have, most probably, not altered since the ninth century.

38. Here the length of the church of Bethlehem is given as 38 dexters, the breadth in the cross, apparently meaning the transept, as 23 dexters, and the other breadth as 17 dexters. The actual lengths are: length of church from west to east, 177 British feet; width across transept 118 feet; width across nave 86 feet. These give, for the corresponding lengths in dexters, 4.66 feet, 5.13 feet,

¹ *Glossarium Mediæ et Infimæ Latinitatis*, by C. Du Fresne, Seigneur Du Cange, Vol. II, Article "Dextri."

and 5·06 feet as the length of the dexter. The mean is 4·88 feet, which is very near the length of the Roman pace.

39. These dimensions are more difficult, as we do not know how the writer took his measures, whether with a tape or by pacing. But if we take the outside wall, as shown on the sketch by Arculfus (p. 28), of which the remains were found by Dr. Schick, the length of the circumference would be 490 feet, which gives the length of the dexter as 4·58 feet. Also, if we take the width of the then existing dome as being the same as the outside of the present circle of columns, the length of the circumference would be 252 feet, giving a dexter of 4·66 feet.

40. The actual distance from the tomb to the centre of Calvary is 132 feet, which, divided by 28, gives a dexter of 4·71 feet; and the distance from Calvary to the entrance of the chapel of St. Helena is 92 feet, which, divided by 19, gives a dexter of 4·84 feet.

41. The length of the area occupied by the churches of Constantine may be taken as extending from the west side of the church of the Holy Sepulchre to the remains of columns, west of the street called Khan ez-Zeit, *i.e.*, 472 feet. Dividing this by 96 we get 4·88 as the length of the dexter. The width of the area varies, but may be taken as about 150 feet, which gives a dexter of 5 feet.

37. To return to paragraph 37. The writer has mentioned four churches of St. Mary, *i.e.*, the church at the Sheep Pool, the church of the tomb of St. Mary, the church of St. Mary on the Mount of Olives, and the new church built by the Emperor Justinian. The church that was damaged by the earthquake was probably one of the two latter. The dimensions of it, as given, are hard to understand. The Latin words are: "Ecclesia Sancta Maria habet mensuram de ambobus lateribus in longo dexteris XXXVIII, in una fronte XXXV, per medium in adverso XXXII, in longo per medium L." The church was evidently very large, larger than the church of Bethlehem.

38. The dimensions of the church of Sion, on the contrary, are simple. It had a length of 39 dexters, or about 180 feet, and a width of 26 dexters, or about 126 feet.

Looked at as a whole, the *Commemoratorium* is a very interesting document, and one worthy of careful study. I do not feel certain as to the exact meaning of some words and sentences, and would be obliged by criticism on the translation.

THE BÉDOUIN OF THE SINAITIC PENINSULA.

By W. E. JENNINGS-BRAMLEY.

*(Continued from Q.S., 1912, p. 68.)*XXIX.—*The Magara District.*

THE road from Nekhl to Yelleg has been already described. We camped first in the Maithan, and passing early the next day the Wādy Baruk, which had, however, had a very small share of the two days' rainfall, and was already dry. We camped at the foot of Yelleg on the east side. Next day we passed along the Wādy Umlaisie; from this wādy we had hoped to get water, as it has many small depressions. I suspect that these depressions are made by the Arabs, who dig out holes near their particular patches to irrigate the patch whenever there is a small flow of water. But these also were dry, or rapidly becoming so, the most hopeful only having a wet coating of mud at the bottom. We put up a fox, I think *Aloper* (it had no white tip to the tail); it was digging after rats in the bottom of the wādy, and we passed several places where it had been recently scratching.

We camped in the Wādy Shilalie. We were now in sight of Magara, and only two hours from some well-known wells. These I was unfortunately unable to put accurately on the map, the men pointing out two different places from different points. After the Wādy Shilalie, the sand at once begins and continues to Ismailia. The dunes are not high or difficult to pass, but are extensive. The feeding for camels on the way is bad.

I was amused at the boldness of a small species of stag-beetle, which lives in the tufts of grass which grow in isolated patches over the sand. Standing some way from his patch he acts as though preserving a country of his own. He would rush out and attack my boots with his mandibles with really enormous courage. I could not find the female in the clump, and I suppose he had no intention of eating me up, I can therefore put down his bravery to no other cause but mere pig-headedness.

This tract of land covered by large and small dunes runs on as far as Magara, and is, I think, continued north as far as the Kantara-Arish route. On returning from Ismailia to Magara, we left in the evening and, travelling four hours, reached Magara on the second day after this. It is a very tiring journey and must have been indeed a difficult point for a large concourse of people to pass. The sand is sparsely grown with grass and small plants. I was surprised at the number of *Cerastes vipers* in this tract of land. We found the empty egg-shells of this snake in many dips sheltered from the wind; in one, that was itself at the bottom of an incline, we counted twenty-seven. On the evening of the second day, it having blown a *khamsin*, we nearly walked on two, which, making the hissing sound produced by the scales of the body rubbing, through the contortions with which they wriggle off into their particular clump of *cattar* or grass, made us take to our camels. Eventually, three more were seen across our road. Although this made the camels jump, they were not particularly excited.

In the morning we came to hilly ground: sandy, but covered with vegetation. Camels from all directions have come here this year, there being no pasturage on the Hegaze road.

We came about 12 o'clock on a point from which we could overlook the valley in which the Haji Salam, Sheikh of the Hewi Arabs, has his tent and land.

Between the Sheikh's tent and the Wādy Magara, the road curling and narrow, sometimes between abrupt rocky sides, sometimes steeply inclined hills, passes a well of about a yard square, lined with dressed stones. It was very deep, and the water, they tell me, is bad, very bad.

There is much water in the Wādy Magara, and we came on it at a favourable time, there being many pools. It was, however, brackish and not good to taste, though by no means undrinkable.

Just above the general road which follows the Wādy Magara, there is an Arab burying-ground, and here a burial was going on as we arrived. There was no form of mourning. They were sitting round the open hole when we came up, and the dead man lay on the wooden litter in the background. There was continual coffee, and the goat which ends up the ceremony was tied to an adjacent gravestone. They were waiting for some men who had gone up into the hills for flat stones to pave the grave. We talked for some time. There was absolutely no pretence at sorrow even.

Here I picked up a man of the Hewi tribe, Beniya by name, whom I engaged, his camels being close at hand; the man Hemdan who was with me proving of no use as a guide.

The next morning we started into the hills of Magara, Beniya telling me he knew of many "*kufri*" buildings in the hills. These, which we reached at 12 o'clock after a late start, were all similar, and were in great numbers on the hills. The large slabs of stone which covered the buildings had been in some instances misplaced by the rain. I crawled into two but could find nothing in them. There must be some five or six hundred of these in a space of five or six miles. I offered to buy any earthenware or, in fact, anything found by them but they told me that, although they had found things occasionally, it was rare, and they had nothing at the time. In front of some of these buildings were semi-circles of flat clear ground which had the appearance of having been gardens at some time, being edged with large stones.

We were told by a man of a hole which ran into the ground, but that no one had been down this further than a certain point. But he refused to say where it was, and although we wandered for two days we found nothing, the Arabs around who helped us said the man was lying, and from what I heard eventually of him I expect this to have been the case.

The Wādy Magara runs down between the escarpment of perpendicular rock on one side and a bold line of hills from which many small tributary wādies rise. The wādy is very stony at the bottom and is not cultivated, but the land between the Wādy Moaza and the Wādy Magara is much cultivated in favourable years. This district is a large open flat space, that took us some four hours to pass. We found some Terabin Arabs encamped here.

At the back of the hills to the south of the Wādy Moaza we came to some caves known to Beniya. I could find nothing in the way of writing anywhere in the caves. They are evidently now used by goat-herds in the rainy and winter seasons. The entrances to these caves is what astonishes me, as unless they were tombs, the means of entrance and exit must have been most uncomfortable, the only entrance being two feet square.

The only points of interest between this and Nekhl are, first the small sand-dunes, which seem to run up here in a tongue between Yelleg and Magara from the Ismailia Desert; and next the wells of el-Hassana. Here are two wells: one with much water, but brackish;

and another at a distance of some hundred yards, with really good water. Jebel Ikerim is a rock mountain with vegetation: there is here in the Wādy el-Arish a *makhzan*—marked on the map—of some size, kept by the Arabs from being silted up with the down-wash of the wādy.

XXX.—*The Egma.*

The Egma is a high hilly plateau, in shape a parallelogram, approximately seventeen miles wide by twenty miles long. Raised above the plain some six hundred feet to the south-west, it runs rapidly down to the north where the ground is more open. To the south it is surrounded by a ridge of rocks, hills which can only be ascended by certain passes known to the Arabs. The Wādy Abu Trafia runs down it, from south-west to north, and into it drain most of the smaller wādies, while it, in turn, joins the Wādy Arish near Nekhl, in the plain to the north.

The Wādy Gera, a large wādy which runs into the Wādy el-Ruag, is fed by the small wādies draining all the north-eastern portion of the Egma. Among these the best-known are the Suan (named after a flint, numbers of which are found in it), the Hafēra, and others. The south-western portion of the Egma is drained by the Wādy Robia, which joins the Wādy Ruag very shortly before this latter meets the Wādy Arish. Although it has not as many tributaries as the Wādy Gera, the Wādy Robia has a very large flow of water. Its largest tributary is the Wādy Manager.

The *makhzan* in the Wādy Robia is particularly well-known. The water falling from a height on to the sandstone below has scooped out a deep basin which will hold water for two or three months.

The most western wādy of the Egma is the Abu Trafia. Starting from very high ground, it rushes down its narrow bed with great force during the "seil," and after following the western edge of the plateau it eventually joins the Arish just before Nekhl.

The southern boundary of the Egma is the escarpment of hills which divide North from South Sinai. The western boundary is formed by the Jebel Tug el-Egma and the eastern by Jebel Haldera.

Not a single well is to be found on the whole extent of the plateau. The Bedouin of the Egma water at el-Biar in the Wādy Biar to the south, or at the Mosheish, about six miles to the north-

east of the plateau. Some have to go as much as fifteen or twenty miles to fetch water.

Though no large trees are found on the plateau, the brushwood with which it is covered makes a very good grazing ground for sheep and camel. The *shieh* which is excellent food for sheep is found in great quantities. Camels, however, are best adapted to a country where water is only to be had by going long distances, and the best camels of the Teaha tribe of Bedouin come from the Egma. The whole plateau belongs to the Awamra, a section of the Teaha, whose sheikh Suleyman el-Awamra generally lives in the Wādy Gera.

If the large cisterns cut in the rock by the Romans on the roads leading to the mines were cleared of the sand and rubbish with which the down-wash of the wādy has filled them, an enormous supply of water could be stored there, of great value to the herds.

Although hilly, the Egma is not mountainous. Its rocky hills vary in height from 150 feet to 200 feet and are covered with low bushes. The rocky ground depends entirely on the rainfall for moisture, but yields an excellent growth of bushes which are especially good food for camels.

(To be continued.)

GIBEAH AT ADASEH.

By THE REV. W. F. BIRCH.

JOSEPH'S cup was found in Benjamin's sack, but Benjamin's Gibeah still hides itself in Jusuf's Adaseh; yet it is worth while to try to show that the Land tallies with the Book.

Years ago Moabite pottery was fashionable at Jerusalem, but now only Byzantine sherds can be distinguished by Jusuf at Adaseh: no Jewish pottery, it is said, being discernible, *as the hill was not a pre-Christian site*; notwithstanding, I am slow to believe that not even one of the 400,000 of Israel, after all the injuries received, broke a single jar on Gibeah's cursed site (*Land and B.*, Jer. xix, 10).

Recently two explorers having inspected Kh. Adaseh, cordially agreed to be of one mind about it: for they found nothing Jewish or worth reporting about its pottery (except what was Byzantine), although up and down Palestine, in tombs and aqueducts, on the

ground and seven feet down in the cave of Adullam, sherds, apparently not Byzantine, may any day be met with. Locusts forsook Egypt, having wings; but I fail to see how for fifteen hundred years Jewish pottery was kept outside the pale of Adaseh.

It is true Israel was so exasperated with Gibeah that they massacred the people wholesale, smote its cattle and might even have taken a wild oath not to leave one sherd unpulverized (*Palest. Expl.*, 126), but in Saul's time it was again inhabited. The mystery, however, at Kh. Adaseh of no pottery, of no sherds except Byzantine, still hangs over that hill, gloomy towards sunset, and is a greater puzzle to me than even the site of Gibeah.

One explorer (Dr. Mackenzie) observed much pottery characteristically Jewish at Tell el-Ful (the popular Gibeah) but he cautiously (I think) avoids supporting it as the real Gibeah; the other (Prof. Macalister) practically rejects it by boldly placing (1) Gibeah of Judges (where the men were Benjamites), at Geba (a city of the priests), and (2) Gibeah of Saul at Ramallah, quite five miles in a beeline from the camp of Titus, which Josephus says was a village near the camp, when he might have helped his readers to grasp the position better by saying *near Gibeon* (two and a half miles from the camp), where Cestius had twice encamped earlier in the war.

It is interesting to note that it is only in opposition to Gibeah at Adaseh, that the two inspectors come into conjunction, so as to be cordially agreed. Let me own that I am perplexed: but I reflect with pleasure that the two explorers were short-timers, while it took me long to show that Adasa was not at Adaseh. One of them was there perhaps six hours, the other twelve (at the most) yet in that time there came to them "the inevitable conclusion that Adaseh could not possibly be Gibeah" (nor even the Maccabean Adasa of A.D. 161) "for the very simple reason that, so far as the data were concerned, it was not a pre-Christian site," but destitute of anything to be assigned to an earlier (than Byzantine) date. I cannot of course say what qualifications come in with the seven words within the commas, so I take them to mean "so far as one could see."

In conclusion I make a few observations. If Gibeah (at Adaseh) were a large place, it might have been a quarter of a mile square, but let us say it was but one hundred yards square. Now to search down to the rock for "very small pieces" of pottery (*Palest. Expl.*, 116) might take one hour, but let us call it one minute. Next—to select the least area and shortest time—I apprehend it will be

found that there would be for one labourer one week's work day and night.

It would therefore be obviously impossible for either explorer on one day to exhaustively search Adaseh for the possible site for Gibeah. Of course every square yard would not need to contain even one sherd. I do not suppose it does so at Rama or Geba or Anathoth, and yet these probably have flourished longer than Gibeah at Adaseh, and so have produced more crops of sherds. The reader, however, will have realised that the time available was inevitably too short for either explorer, or for Jusuf, to make a thorough search. If I err in my calculations, let me hope that someone will kindly put me straight. Unless the margin one has allowed is too narrow, I must say that the conclusion seems to me *premature* rather than *inevitable*. It has been assumed that Gibeah of Judges and of Saul were, as generally supposed, identical. I hope to see observations on this subject, as even topographical statements in the Bible seem to me so reliable that, with only a letter or two now and then wrong, the Land is still found to be in remarkable agreement with the Book.

If a Jewish idiom may not yet, by one word in Judges xix, 14, prove that the travellers on the north road actually saw the sun set by the side of Gibeah, but only informs us that they themselves were beside it, it is surely time to scrutinize the account (2 Sam. ii, 17-25) of the fierce battle at Gibeon, in the hope that one verse, by its precision, may suffice to fix Gibeah (of Benjamin and Saul) near Adaseh in the desiderated situation.

The map (*Q.S.*, 1911, p. 102) shows that Adaseh is two miles east of Gibeon. After Asahel's fall at (= near) Gibeon in the battle (2 Sam. iii, 30), the vengeful Joab and Abishai pressed the pursuit of Abner in his retreat eastwards, then "the sun went down, when (or and) they came as far as the hill of Ammah that lieth before Giah by the way of the wilderness of Gibeon."

The valuable details here given enable one to cite four witnesses, viz., "Hill," "Ammah," "Vale" (=Giah) and "Way" for the identification of the unique hill (higher than Ramah, west of Wādy ed-Dumm, and miscalled Adaseh) reached by Joab.

Here, on this *one* hill, Abner, having concentrated his men into *one* troop, took up his position (he knew the ground well) for a final stand at the high place, where Saul had slain the priests and his seven grandsons had been executed,

This is the evidence :—

1. Witness "Hill" boldly maintains being identical in name with Saul's birthplace (Hebr. *Gibeah* = hill) and claims to be higher than any other "hill" in the wilderness of Gibeon (east of Gibeon and west of Wādy ed-Dumm). Geikie describes this part as a tract of rolling land having a heap which marks Adaseh.

2. Witness "Ammah" asserts (as the *Hebrew Dictionary* shows) that two other places Gath and Abel are also called by precisely the same name Ammah which means *Mother City*, i.e., the chief city of the district. But if Gath and Abel could enjoy "Ammah" as an *alias*, why might not Gibeah of Saul, the royal capital of Benjamin (but in ruins after Saul's defeat), bear the title of Gibeath Ammah, as above.

3. Witness "Vale" (*alias* Wādy ed-Dumm) claims to be the only vale existing on the map between Gibeon and the North Road, east of Gibeon, being situated before Adaseh: and also on cross examination admits that Conder and Henderson say—that Giah = Ge = ravine.

4. Witness "Way" asserts that he is connected with the wilderness of Gibeon which is west of the North Road, and has nothing whatever to do with the wilderness near the Rock of Rimmon, east of Geba, to which the Benjamites fled (Judges xx, 42, 45, 47). By some this Way is identified with a track going down to the Jordan up which Way Joshua and his host stole by night. But if so, why is this Way not called the Way of the wilderness of Geba or Anathoth? At Jerusalem this Way might be rightly described as leading to the wilderness of Gibeon (*teste* Sestius, Paula). This wilderness apparently extends (and has been so marked) from Ramallah to Hanina, and from Gibeon to Wady ed-Dumm.

After this simple, plain, and satisfactory evidence of our four topographical witnesses that Gibeah was at Adaseh, it seems to me utterly helpless for Gibeah of Benjamin and Saul to attempt to prove an *alibi* either at Geba or Tell el-Ful or Ramallah or anywhere else. Of course Gibeah (at Adaseh) burnt by Israel, razed by Philistines (as Mephibosheth's nurse expected), but a ruin to Paula, can exhibit now only scanty traces of its short life, but like a stone out of the wall, some potsherd (be the chance only given) may cry out of the ground, but hardly from its surface.

Gibeon, Geba, and Anathoth, priestly cities of Benjamin remain to this day, while "Gibeah of Saul is fled." Why fled? Because after prophesying, he sacrificed, slew priests and talked with the witch. These cities, destitute of Byzantines, flourish on their names, while the highest rock (2,605 ft.) in the wilderness of Gibeon, by nature a very Gibeah, though rich in Byzantines, is not even reckoned among the many Gibeahs, but lies under oblivion—*caret quia rate sacro*—and the missing sherd. Samuel told Saul that he would come in order (1) to the hill of God, (2) the city, and then (3) to the high place. The saunterer from Jerusalem will now, at Wādy ed-Dumm, be (1) at the foot of the hill (Gibeah), (3) at Kh. Adaseh he will search the high place, (2) about midway at the city he may expect that old Jewish pottery waits to be discovered, but whether red like my sherd from Shiloh, or black like one from Hebron, who can tell? "*Caveat Emptor*" mindful of Moabite pottery.

DEAD SEA OBSERVATIONS.

By Dr. E. W. G. MASTERMAN.

Autumn Visit to 'Ain Feshkhah, 1911.—The visit was made by Mr. Hornstein accompanied by Mr. Newton of the P.E.F. and other friends.

Left Jerusalem Nov. 15 at 10.30 a.m., Bar. 27.65. The early rains had already produced a good deal of verdure. Reached Jericho 6.30 p.m. Bar. 30.8, Ther. 71.6.

Visited the site of ancient Jericho near '*Ain es-Sultan*': the sundried bricks of the ancient city, exposed by the excavations of Prof. Sellin, are undergoing rapid disintegration from the effects of the weather.

Nov. 16.—Left Jericho at 7.15 a.m., followed the road viâ '*Ain el-Jehiyyir*' and reached '*Ain Feshkhah*' at 10.25. Bar. 31.25. Temp. of air 72.5, water 77.9. Sky clear, no clouds, slight breeze from the south-east. "White line," faint and broken, stretched from north-east to south-west.

Measurement at "Observation rock" 13 feet 5½ inches, showing a fall of level of 2 feet since the spring.

In the pool the difference of level since the spring was only 11 inches.

General Observations.—No human beings seen near oasis. Two coveys of sand-partridges and a distant hyaena observed.

On the return, *Khurbet el-Yehud*, near *Wādy Kumrān*, was visited. Some of the graves here showed evidence of recent disturbance, probably by "treasure hunters."

The Spring Visit in 1912.—The notes of this visit will be found in the *Quarterly Statement*, 1912, p. 213.

The Autumn Visit in 1912.—Accompanied by Mr. Hornstein and some friends I left Jerusalem Nov. 27, at 10.30 a.m.—a cloudy, cool morning—and arrived at Jericho about 4.30 p.m.

Nov. 28.—Left Jericho 4.40 a.m. (Temp. 69° F.), rode to 'Ain Feshkhah, viâ 'Ain el-Jehēyir, and arrived at the pool at 8.15 a.m. Temp. of air (at 9.50) 70° F., of water 77° F. Bar. 31.2.

The reeds in the oasis were more extensive than ever, though burnt at one patch by the Bedouin. The pool looked very large and the whole rock in the centre was hidden below the surface. Our mark on the rock was 1 foot 1½ inches below the surface.

State of the Level.—The measurement from the P.E.F. mark was 13 feet 2½ inches—21 inches lower than last spring and 3 inches higher than last autumn.

The sea was somewhat disturbed by wavelets, but there was no wind to be felt at first; at about 10.30 a south-south-east wind was noticeable and the surface became more agitated and the north shore strewn with banked up foam. There was no "white line." Heavy black clouds crossed the sky from west to east to the north of us, and soon it was evident that a heavy shower was crossing the neighbourhood of Jericho towards *es-Salt*. The mountains of Moab, which opposite to us were brilliantly clear, to the north became blotted out in rain and mist.

We returned viâ *Nebi Mūsa* and the old pilgrim road; a heavy shower fell when we were at *Nebi Mūsa*, but it was fine, though cloudy, most of the way home. We encountered a fairly strong westerly breeze from the time we reached the higher mountains.

Animal Life, etc.—Never, in any of my visits to 'Ain Feshkhah, have I seen so many persons and animals at the oasis and its neighbourhood. As we approached the district we saw large flocks

of goats and sheep being driven down the hills to the springs; as we entered the district we found large numbers of camels grazing, and we encountered all over the oasis members of the *Ta'amereh Bedu*—men and women—looking after their flocks, driving donkeys, etc. On reaching the pool we found it rather annoying to be so beset, but, after an hour or two, many of the party started up the steep ascent to the hills above. At the spring itself was a dead and desiccated camel.

As regards wild animal life, we saw the tracks of many young wild-boar between *'Ain el-Jehelyūr* and *'Ain Feshkhah*. We heard the clucking of partridges near *Wādy Kelt* and near *'Ain Feshkhah*, but did not see the birds. We saw "Tristram's Grackle" and a covey of starlings at the oasis; also storks, vultures, owls and small birds on our route home.

TABLE SHOWING THE AMOUNT OF RAIN WHICH FELL IN JAFFA (PALESTINE) DURING THE LAST

TEN SEASONS, 1902-3 TO 1911-12.

From Observations taken by the Rev. J. JAMAL, A.S.G., Jaffa.

Year.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	April.	May.	Total amount of Rain.	The first Rainy Day in the Season.	The last Rainy Day in the Season.	Duration of the Rainy Season.	Number of Rainy Days.	No. of Dry Days during the Season.
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Oct.	April	Days.	Days.	Days.
1902-3	...	1.29	5.51	5.24	6.70	5.90	2.76	0.65	...	28.05	Oct. 3	April 28	208	54	154
1903-4	...	0.12	2.09	2.47	4.89	1.03	4.08	0.96	...	15.64	Oct. 30	April 30	183	44	139
1904-5	...	2.65	3.68	5.96	4.17	4.54	2	0.50	...	23.50	Oct. 22	April 26	187	63	124
1905-6	...	2.10	0.35	9.90	4	5.72	1.10	1.10	0.35	24.62	Oct. 20	May 15	208	58	150
1906-7	...	0.85	5.20	1.90	7.05	2.60	3.75	0.90	...	22.25	Oct. 7	April 9	185	42	143
1907-8	1.10	0.20	4	3.50	6.95	3.85	1.71	0.90	...	22.21	Sept. 10	April 29	201	44	157
1908-9	...	...	3.15	8.45	4.40	3.80	...	1.95	...	21.75	Nov. 2	April 22	172	45	127
1909-10	1	3.15	1.35	2.65	8.60	2.20	7.60	1.10	0.10	27.75	Sept. 11	May 8	240	62	178
1910-11	...	1.65	0.95	3.45	4.75	5.60	3.15	0.85	...	20.40	Oct. 3	April 18	197	52	145
1911-12	...	2.12	5.52	12.50	4.60	3.60	0.82	0.05	0.55	29.76	Oct. 21	May 14	202	51	154
Average	0.21	1.41	3.18	5.60	5.61	3.88	2.69	0.89	0.10	23.59	...	...	...	...	...

REMARKS.—Rain is rare in September and May; heaviest in December and January. The former and latter rains are usually in November and March. In March, 1909, there was no rainfall; a very unusual event. The highest rainfall in the ten seasons was in December, 1911; twelve and a half inches. e 73.45; 1 number of rainy days throughout each year was 51.

REVIEWS AND NOTICES OF PUBLICATIONS.

Sketches of Caesarea (Palestinae), Biblical—Mediæval—Modern: from Earliest Cæsar to Latest Sultan. By Archdeacon Dowling. (S.P.C.K., 1912. 1s. 6d.)

THIS is a booklet of some fifty small pages, in twelve chapters; and inasmuch as these contain a considerable amount of solid information, it is evident that no words are wasted. Beginning with Caesarea's foundation by Herod I, 13–22 B.C., the author tabulates the events which there occurred during the first century of our era, with references to their mention in Scripture or elsewhere. The early Bishops are given, and a list of thirty-six dioceses which had Caesarea as centre or chief. The three Early Councils of the Church held there are briefly sketched, as well as some of the martyrs who suffered there during the persecutions. The fact that Origen, Eusebius, and the historian Procopius dwelt in Caesarea is noted; then the coming of the Saracens, and finally the Crusades.

The Archdeacon has, in fact, condensed into his few pages the chief matters of interest which make the history of Caesarea, and he sums up that history thus—

A Christian City for 600 years,
Under the Moslems, 500 years.
A Crusading Stronghold, 150 years.

Then, in 1265, came its utter destruction by the Sultan Baibars. Thenceforward "Caesarea" has been a name only; its ruins—a quarry for its neighbours—an uninhabited desolation.

J. D. C.

Exploring in New Testament Fields. By Ada R. Habershon. (London, Morgan and Scott, 1912. 1s. 6d. net.)

It is but a year or two ago since we had occasion to notice an excellent and useful little work by Miss Habershon, "The Bible and the British Museum." The present little book is written with a similar object—that of placing before the reader who is interested, but not strictly speaking a student, the many facts which have been gathered by scientific research, in a brief and popular form. This

Miss Habershon does in clear and simple language which loses nothing by the undercurrent of unaffected piety which is clearly her inspiring motive power.

She recognizes the immense value to the Bible reader of the laborious undertakings of the Palestine Exploration Fund and of similar societies; and in gathering up from such researches those evidences which assist her own object, she does in fact render an important service not only to her readers but to the Societies of whose researches she makes use.

For them, the gathering and publication of elaborate detail is essential to scientific accuracy, but this is apt to be wearisome to the general reader and does not tend to popularity. The ordinary reader does not recognize the importance of detail in arriving at results. Miss Habershon has the gift of seizing on such results as she can turn to account and laying them before her readers with a charming lucidity.

J. D. C.

The Jerusalem Catalogue of Palestine Plants, 3rd edition, revised, compiled by the Botanical Department of the American Colony, has just been published by Fr. Vester and Co., Jerusalem. (Paper covers, 45 pp., price 1s.)

The work is based upon Dinsmore and Dalman's "Die Pflanzen Palästinas" in the *Zeitschrift des Deutschen Palästina-Vereins*, 1911, but has been re-arranged and increased.

"The Flora of Palestine is exceedingly rich, considering the small size of the country (about 10,000 sq. miles, or 26,000 sq. km.), on account of the great variety of climate existing on its elevated hill-country, its low plains, and in the sub-tropical Jordan Valley. Four distinct zones of vegetation are found in Palestine: the maritime, the highland, the Jordan Valley, and the desert on the east and south. The word Palestine is often used indefinitely to cover a large portion of Syria, but in this catalogue it is restricted to the Bible definition 'from Dan to Beersheba.'

An attempt is here made to give a complete list of the native and naturalized plants found in Palestine, and to indicate their geographical distribution by letters and marks. For this purpose the country is divided into eight districts.

. . . The total number of species, excluding varieties as given in the Catalogue, is 2,165, disposed in 735 genera and 120 families.

New species are continually being discovered, and a supplemental leaf will be added to the Catalogue as occasion requires.

A careful selection of the most useful synonyms is given, especially of those given in other lists of Palestine plants, but not found in the *Flora Orientalis* of Boissier.

. . . Since the *Flora Orientalis* is indisputably the standard work for the botany of South-western Asia, the arrangement of species follows the order of that work, but the families and sub-families are arranged according to *Engler's Syllabus*, 6th edition."

NOTES AND QUERIES.

1. *A Novel Theory of the Holy Sepulchre*.--The Rev. D. Lee Pitcairn, when quoting in the *Quarterly Statement* of October last the Rev. Malcolm McColl's article in the *Contemporary Review* of February, 1893, omits to mention that this article shows that the Canon was just as ready to accept as correct the traditional account of the discovery of the true cross, as of that of the Holy Sepulchre; he in fact adopted the Roman view, and cannot therefore be deemed a very reliable authority on the subject. However, assuming for the sake of argument that Canon McColl accurately puts forward the narrative of Eusebius, it proves nothing more than that 200 years previous to the time Eusebius wrote, the Emperor Hadrian ordered a temple to Venus to be erected on the site of the Holy Sepulchre. The Emperor was not a person to be trifled with, and if he gave an order that a thing was to be done it was the safer course for whoever received the order to say he had carried it out than to raise any question on the subject.

Now seventy years previous to the giving of that order, if it was ever given, Jerusalem had been absolutely destroyed, and to prove the pedigree, so to speak, of what is known as the Holy Sepulchre it would be necessary to show that the knowledge of its site was known from A.D. 33 until the time of the building of the temple of Venus, and without this knowledge Canon McColl's article leaves the matter exactly as at present. It is very easy to form theories, but I, for my part, can see no reason to suppose that the position of the tomb of Our Lord was ever kept in remembrance. His disciples would naturally view it with feelings of horror, and the revulsion of feeling caused by the resurrection of Our Lord only assist in obliterating from their minds their recollection of it. As a matter of course the Jewish party had every reason to wish that the position might be forgotten.

We know the tomb was in the Garden of Joseph of Arimathæa, and I venture to think the most natural theory to put forward is that he had the new tomb filled up so as to prevent its possible desecration by any subsequent use ; and the place remained a garden until Jerusalem was destroyed.

EDWARD WATSON, M.A.

2. *The Holy Sepulchre*.—The article in *Quarterly Statement*, October, 1912, pp. 196-202, has drawn vigorous protests from more than one source.

A Roman Catholic priest, greatly interested in Palestine, and in this Society's explorations, indignantly protests against the words on p. 200, which seem to reflect upon Roman Catholicism and treat the "Invention of the True Cross" as though a miracle was "faked." Moreover, our esteemed correspondent, the Rev. J. E. Hanauer, complains that Mr. Crawley-Boevey has written "a statement made in such a way as to cause the reader to think that it is a quotation from something I have written about the Church of the Anastasis (*see* bottom of p. 200): 'that it was first of all erected here as a memorial church of the event, and that in course of ages it has come to be regarded as the actual site.' Please oblige me"—says Mr. Hanauer—"by publishing my *utter denial* of ever having made such a statement. I have always maintained that: 'whether one accepts or doubts the genuineness of the site as that of the Tomb of our Lord, no one *can deny* that Constantine's circular Church of the Anastasis had, in its centre, what was really believed to be the Holy Sepulchre' (*see Walks about Jerusalem*, p. 41)."

Mr. Crawley-Boevey has sent a reply too long to be printed, from which it appears that he relied upon his authority's inferences. He regrets that he was misled regarding Mr. Hanauer's real views and unintentionally misrepresented him.

In fairness to all parties it has seemed desirable to mention the above objections. The *Quarterly Statement* willingly publishes discussions of proposed identifications and other theories, but it cannot open its pages to any further criticisms or counter-criticisms touching this particular contribution.

S. A. Cook.

TRANSLITERATION OF HEBREW AND ARABIC CONSONANTS.

HEBREW.

HEBREW.	ENGLISH.	HEBREW.	ENGLISH.
א	'	כ	<u>kh</u>
ב	b	ל	l
בּ	<u>bh</u>	מ	m
ג	g	נ	n
גּ	<u>gh</u>	ס	s
ד	d	פ	p
דּ	<u>dh</u>	פּ	f
ה	<u>h</u>	צ	<u>z</u>
ו	v, w	כּ	<u>k</u>
ז	z	ר	r
זּ	<u>h</u>	ש	<u>sh</u>
ח	<u>t</u>	שׁ	s
ט	y	ת	t
ק	k	תּ	<u>th</u>

ARABIC.

ARABIC.	ENGLISH.	ARABIC.	ENGLISH.
ا	'	د	<u>d</u>
ب	b	ت	<u>t</u>
ث	t	ظ	<u>tz</u>
ج	<u>th</u>	ع	'
ح	g	غ	<u>gh</u>
خ	<u>h</u>	ف	f
د	<u>kh</u>	ك	<u>k</u>
ذ	d	ك	k
ر	<u>dh</u>	ل	l
ز	r	م	m
س	z	ن	n
ش	s	ه	h
ص	<u>sh</u>	و	w
	<u>z</u>	ي	y

Long vowels marked thus :—ā, ē, ī, ō, ū.

THE
PALESTINE EXPLORATION FUND.

ANNUAL GENERAL MEETING.

The Annual General Meeting of this Society will be held on Friday, June 6th, at 3.30 p.m., in the Lecture-room of the Society of Antiquaries, Burlington House (by kind permission of the Council). The Chair will be taken by Sir Frederic G. Kenyon, K.C.B.

For cards of admission application may be made to the Secretary, at 2, Hinde Street, W., on any day after May 15th.

NOTES AND NEWS.

In the article "Gibeah at Adaseh," by the Rev. W. F. Birch, in the January *Quarterly Statement*, pp. 38-42, the following corrections should be made: p. 39, l. 11 from foot, read B.C. for A.D.; p. 40, last line, for "grandsons had been" read "descendants were"; and on p. 41, l. 7 from end read "hopeless" for "helpless."

Dr. P. Thomsen, Kugelgenstr. 11, II; Dresden-Altstadt, 19; is the editor of a complete Bibliography of Palestinian Literature. He hopes that all writers and publishers will be good enough to send him copies of their works so that he can make a correct list of them. His bibliographical labours are supported by the German Society for the Exploration of Palestine, and two volumes have already appeared. The third volume (for 1910-1914) is expected to appear in 1915. It will doubtless be as complete and reliable as its

predecessors have proved to be, for this great bibliography is indispensable to all those who are interested in Palestinian studies. The attention of English and American writers is especially called to this request.

The Index to the *Quarterly Statements* previously published included the years from 1869 to 1892, and the need for its continuation to a more recent date has been greatly felt. Some of the most important of the discoveries and work of the Palestine Exploration Fund belong to later years. Such are the excavations of sites on and around Ophel, by Messrs. Bliss and Dickie, in the Shephelah, by Messrs. Bliss and Macalister, and the great work at Gezer, by Prof. Stewart Macalister, besides many valuable papers and discussions on the sites in Jerusalem and elsewhere. During the year 1911, the Committee decided to supplement the old Index by one which should include the completion of the work at Gezer, that is to say, from 1893 to 1910. The laborious task was undertaken by Mr. (now Prof.) Dickie, whose familiarity with the matter dealt with, and conscientious exactitude, have now enabled the Committee to publish it with confidence. Price in cloth, 5s.; unbound, 3s. 6d.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

Plaster casts of the raised contour map of Jerusalem have been prepared and can now be had on application. The horizontal scale of the map is $\frac{1}{2500}$ and the total dimensions are 5 feet $\times$ 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help to the study of Jerusalem topography. Price £3 3s. Case and packing extra.

A new and improved edition of the large photo relief map of Palestine (5 miles = 1 inch) is now ready. Price 6s. 9d. unmounted. Mounted on cloth, roller, and varnished, 10s. 6d. Size, mounted, 30 inches by 52 inches.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be

published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions early in the year, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1912 is given in the Annual Report published with this number.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6s., by post 6s. 4d.

A reprint of *Names and Places in the Old and New Testaments*, by the late Mr. George Armstrong, is now ready, price 6s. The book was out of print for some years.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 1 p.m.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary General Secretary for Palestine, Dr. E. W. G. Masterman, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Annals of Archaeology and Anthropology, January, 1913. Was there a Megalithic Race? by T. E. Peet; Some Cults of Prehistoric Egypt, by P. E. Newberry.

Society of Biblical Archaeology, Vol. XXXIV, Part 7, and Vol. XXXV, Part 1: The Solution of the Hittite Problem, by Prof. Sayce; The Origin of Animal Symbolism in Babylonia, Assyria, and Persia, by L. W. King, etc.

Studies: December, 1912, An Irish Quarterly Review of Letters, Philosophy, and Science.

American Journal of Archaeology, 1912, October–November.

Bulletin of the Archaeological Institute of America, October, 1912.

Records of the Past, November–December, 1912, The "Round" of the Jordan, by Rev. M. G. Kyle.

The American Antiquarian and Oriental Journal, October–December, 1912, Articles on Egyptian Subjects, by Jos. Offord; etc.

Revue Biblique: January, 1913, La religion des Achéménides, by R. P. Dhorme; Au bord du lac de Tibériade, by Dom Z. Biever; un fragment d'onomasticon biblique, by Eugène Tisserant; Jérusalem, fouilles aux bord de la tour Pséphina; les fouilles anglaises l'Ain-Shems; une inscription grecque chrétienne à Amwas; fouilles à l'angle N.-O. de Jérusalem; un hypogée juif à Djifneh, by R. P. H. Vincent; Découvertes à Tourmous'aya, by R. P. R. Savignac; Sarcophage . . . découvert à Tourmous'aya, by E. Michon.

Zeitschrift d. deutschen Palästina-Vereins, Vol. XXXVI, heft 1, and *Mittheilungen u. Nachrichten* of the same, 1912, No. 6; See below, p. 101.

Sphinx, November, 1912.

Echos d'Orient, January-February, 1913.

Al-Mashrik: Revue Catholique Orientale Mensuelle.

See also pp. 95 sqq.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire specially to thank the undermentioned for the following contributions to the Library :—

From Mrs. Ross Scott :—

Sinai in Spring, by J. M. Rendall.

Tunis Kairouan and Carthage, by Graham Petrie, R.I.

Egypt as it Is, by J. C. McCoan.

The Land that is Desolate, by Sir Frederick Treves.

A Camera Crusade through the Holy Land, by Dwight L. Elmendorf.

Past and Present in the East, by Rev. Harry Jones.

The Kedar's Country, The Nile Valley and Its Products, Edited by G. Manville Fenn.

From Dr. Aldis Wright :—

The History of the Temple of Jerusalem, Translated from the Arabic MS. of the Imám Jalal-Addín Al Síútí, by the Rev. James Reynolds, B.A.

From Mr. Walter Morrison :—

Egypt and Israel, by Professor Flinders Petrie.

For list of authorized lecturers and their subjects, see end of the Journal, or write to the Secretary.

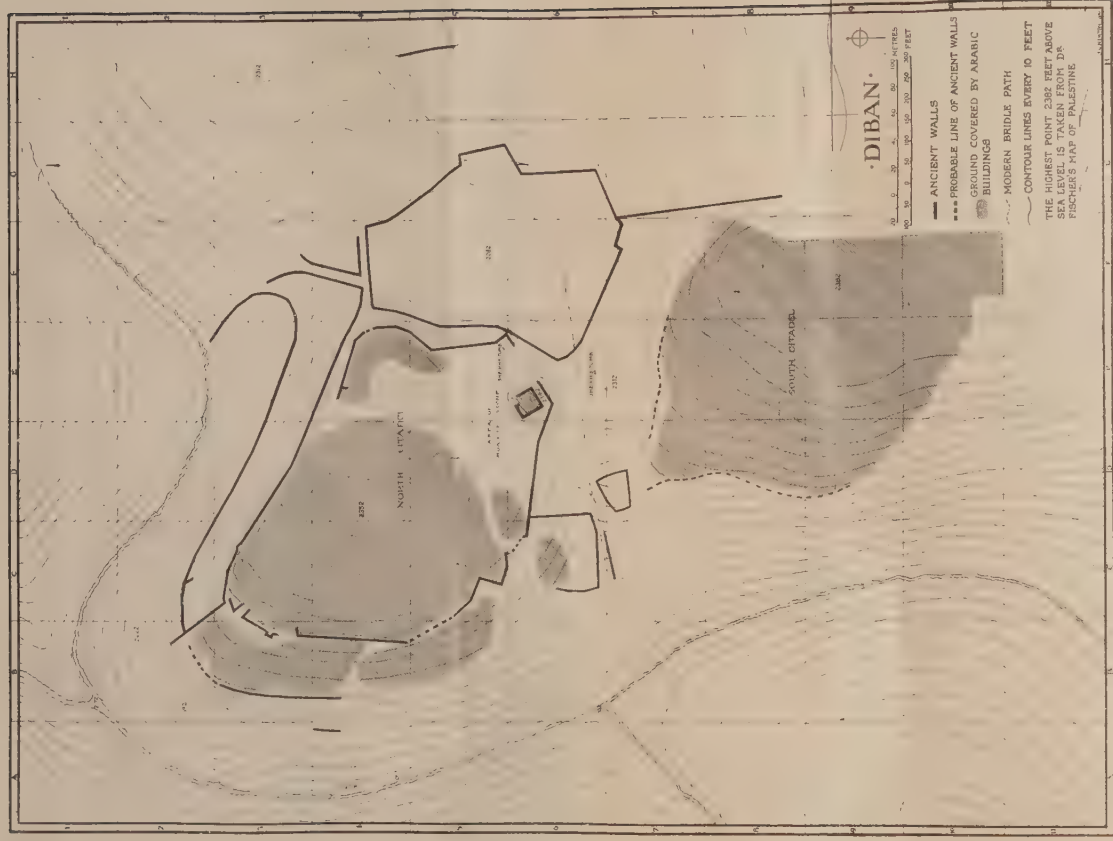
Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*





DIBON: THE CITY OF KING MESA AND OF THE MOABITE STONE.

By DUNCAN MACKENZIE, Ph.D.

OUR expedition to Moab in 1910 included a visit to the site of Dibon.

Our starting-point for Dibon was Madeba. Here, unfortunately, Mr. F. S. Newton only arrived to be laid up with a bad attack of fever which was brought to a head as the effect of sun-glare and excessive fatigue. At Madeba we had to thank Father Paupil, Superior of the Latin Convent there, not only for very courteous hospitality but for the kindness and solicitude with which he nursed Mr. Newton back to health. Altogether we lost nearly three weeks in this way and we were naturally anxious to make up for lost time. But the Father Superior was thoughtful enough to warn us that any over exertion or fatigue during the period of convalescence might expose Mr. Newton to a relapse which would probably be much more serious than the first attack. Therefore we proceeded slowly and decided to explore one or two sites somewhat in detail rather than attempt to carry out our original plan of seeing as many as possible of the monuments that might lie within our itinerary.

In this way the great megalithic settlement at Mareighat had to be sacrificed in favour of Dibon: the City of King Mesa (Mesha) and of the Moabite Stone.

The journey was some good eight hours' riding from Madeba. It was through undulating country that was partly of the plateau of high Moab but was partly a land of valleys and streams.

When we arrived at Dibon our first vision of the ancient city showed at once that it was of the valleys and yet to east and west was the perpetual plateau. This is characteristic of the great cities of Ammon and Moab. It is pre-eminently true of Rabbath Ammon: the City of Waters and at the same time mistress of the table-land. It is true of Heshbon whose pools in the days of her glory were famous and were pools of living water. It is true of

Dibon. It is true of Kir of Moab which still survives a city to-day by the name of Kerak and still dominates the wide plateau though herself a city of valleys and deepest gorges.

It is not true of one great city of Moab we were to see later and this is Rabbath Moab. Anyone who visits Rabbah of to-day will see it is a site of the table-land. For that very reason it is perhaps more truly Moabite than any of the others and one would like to know what its earliest history was: whether Rabbath Moab indeed did not begin her existence as a Canaanite city.

It is in a general way observable that cities of Ammon and Moab that are of valleys and streams and dominate the plateau are at the same time environments of an earlier megalithic civilization.

This once again is true of Rabbath Ammon *par excellence*. Here we have not only the earlier megalithic period represented by the dolmens put on record by Conder and Mantell but an entire series of megalithic forts of an extraordinary character, illustrative of the later prime of the Megalithic Civilization, we had just visited ourselves.¹

It is possible indeed that Rabbath Ammon is the greatest centre of Megalithic Civilization east of the Jordan until we come to the Land of Bashan whose megalithic monuments to-day give so strong a stamp of its own to the whole country of the Gebel Drus.

Dolmenic monuments occur at Heshbon, and Musil has put on record the existence in the environments of Heshbon of megalithic forts like those of Rabbath Ammon.

It would seem strange if Dibon, a city of valleys, were an exception to this rule. It is true we saw nothing of the kind near at hand but then we were so busy about the ruins of the city that no time whatever was left to explore the immediate environment.

We arrived at Dibon just before twilight. As we approached the site from the north and then from the north-east and east coming along the road from Madeba to Kerak we were at once struck by the extent of the ruins. We left the camel-track by a bridle path which passes north-west and west and crosses the ruins by a low saddle which divides the site into two great mounds. The two mounds with the saddle between them have their long axis running north-north-west, south-south-east. As one comes

¹ Some account of these will be found in the *Pal. Expl. Fund Annual*, I, 1-40, Pl. I-VI.

along the pathway one sees that the mound to the right is much the more important of the two. It stands out more, and its isolation makes it seem naturally much stronger in position than the other.

One at once detects lines of strong wall cropping out at intervals along its nearer or east side and there seemed to be line within line of fortifications.

These hasty observations were made in the waning light while we were looking out for suitable ground wherein to pitch our camp. Our search led us in the direction of the south mound which had level ground to the east of it. On getting near the ruins the frequent occurrence of arched chambers struck the eye even in the gathering darkness, and this betrayed the Arabic character of most of what was in sight. It was these walls that had made the site stand out so impressively as we approached. As we settled in camp for the night we had to confess to a feeling of disappointment, if not of actual dismay, at the discovery. The fact of the presence of these walls on apparently so large a scale will have to be reckoned with by anybody interested in the history of the site, and especially by archaeologists contemplating excavation there.

The special reason why the presence of such arched walls is a great drawback is the following. To support such massive arched roofs the walls themselves must be very strongly constructed and must go down to virgin rock if they do not rest on earlier solid wall. Any shifting or subsidence of the walls brings with it the collapse of the arch however strongly cemented. The laying of such deep foundations means the removal of all the earlier deposits in their line down to the rock. One is thus left with only the deposits between the walls and underneath the house-floors or in areas that have not been built over with such arched houses. To all this have to be added the processes of levelling away preliminary to building operations and the disturbance to earlier remains consequent thereon. As we retired for the night we could see that the problem of exploring or excavating a site like Dibon was one of excessive difficulty.

The South Citadel.

Our reconnaissance of the two mounds in their relation to each other took the greater part of next day.

We had rather hoped the previous evening that the Arabic and probable Byzantine remains might prove to be confined to the south mound especially as this unlike the other did not at the first glance give any indication of fortification and might thus, we hoped, turn out to be a settlement of much later date.

To understand the topographical relation of the two mounds to each other it will be best to consult in advance the paced Plan of the site prepared by Mr. F. S. Newton. Here the mounds appear as North Citadel and South Citadel respectively.

The South Citadel then is connected with the general undulating plateau land to east by level ground already referred to in connection with our plans for pitching camp. It was given up because it was too high and too much in full view of the high-way to Kerak and we ultimately camped in the low ground to right of the bridle path and to east of the saddle across the site. The level ground we had abandoned runs west from the road to Kerak at the same general height as the natural surface of the south mound. Thus the area covered by the South Citadel is merely a projection of the plateau country so as to form a sort of terrace spreading out west where the citadel is and then descending on the other side of this into the river valley on the west side of the site. The difficulties of proper defence and fortification on the east or plateau side are thus at once apparent.

It might indeed be said that from the strategic point of view it would have been better not to have occupied this terrace at all. But one consideration alone made this occupation a necessity. As Mr. Newton observed in the course of his investigations the terrace site stands higher than the North Citadel and thus commands it. The terrace is indeed so near on the south side of the saddle that the North Citadel has hardly any command of view in its direction.

The saddle itself again has no view at all except to east and west. It had to be defended and this is the meaning of the bastion on either side where the bridle-path passes.¹ It was a sort of fortified gateway between the two parts of the site which could be closed at will and was probably always shut at night.

This gateway itself affords clear indication that the south mound was fortified as well as the north. It connects the two mounds and there is a bastion on the south side. Connected further with this bastion can be traced here and there on the right

¹ C-D, 6-7, on the Plan.

hand or east side a line of Strong Wall which runs a little south of east and then curves rapidly south as it skirts the east boundary of the South Citadel. This and what would be the corresponding wall on the west side are indicated conjecturally on the Plan by means of black dotted lines.

It was, however, not possible to trace any certain indications of Strong Wall on the west side of the south site. But this is not to be wondered at considering how almost everything ancient at Dibon is overladen and encumbered with Byzantine or Arabic remains. Not only was the Strong Wall amply made use of as a convenient quarry but later arched constructions were built on to it. This comes out very clearly on the east side where the fortifications could be traced with some certainty. At one point it was noticeable that a whole row of arched chambers had been built on to the Strong Wall on its internal side. Having to set their foundations solidly nothing could have suited the purposes of the builders better. Similar arched chambers occur all over the site within. At the north end, however, in the direction of the gate bastion there is a free area and this may have been in the great days of Dibon a sort of *Piazza d'Armi*.

Of this whole south site a general observation is that the deposits seem to be much shallower than appears to be the case with the North Citadel. Again the east part is much shallower than the west where there is the steep slope down the valley. On the east side where the plateau joins on to the terrace the rock crops up to the surface over wide areas. The numerous cisterns afford a means of estimating the depth of the deposits above the rock and it is noticeable that this gets deeper and deeper as one proceeds in a westward direction and down the slope into the valley.

The North Citadel.

The relatively greater importance of the North Citadel as compared with the South is apparent at once from the Plan. That it is much more massively fortified strikes the eye at the first glance. A puzzling feature which may or may not be fortification is the walled enclosure on the east side crossed by the bridle-path towards the saddle. The straight line of wall going south from the enclosure might seem at first sight the outer wall of a ramp way to the South Citadel. But the enclosure could never have been part of the fortifications without blocking the saddle-way

much more completely than the gateway there. Its presence does not seem to be consistent with the important route of traffic between east and west which crosses the site just where it intervenes. The construction of the enclosure is also such as to awaken suspicion. This consists for the most part of a double row of rough slabs set upright so as to stick out of the ground, and it is not certain whether there was ever much above them in the way of wall. The method of setting the slabs on end appears at first sight primitive but it occurs on quite unimportant Arabic sites of late date and the whole enclosure may not be more than a sort of sheep-fold. It must be said, however, that on the north and west side it has a semblance of fitting on to a system of wall which is undoubtedly part of the fortifications of the North Citadel. At one point it comes inconveniently near a strong angle in this and this is where "Sheikh's Tomb" is marked on the Plan. But this may have been done on purpose so as to leave as narrow a passage as possible between the two sets of walls. If it is part of the fortifications it looks like the deliberate closing, for strategic or other reasons, of an old right of way athwart the city. One has to reckon with the possibility that the Royal Palace of Dibon was on the spot alongside marked on the Plan "Area of the Moabite Stone." In that case in the great days of Mesa or some other king of Moab it may have been found inconvenient to have a public thoroughfare pass so near the windows of the palace.

In this connection it has to be observed that another road track between east and west passes the site to south of the South Citadel and this may ultimately have come to be the only one allowed in use.

Whatever opinion we form about this enclosure there is no doubt that the relation of the two citadels is best understood if it is thought away. Then one sees at once how the ancient thoroughfare, marked in a general way by the bridle-path, passed westward through the fortified gateway between the two parts of the city. The roadway then goes down into the valley and after crossing it ascends on the other side in such a way as to skirt a tributary stream on the right-hand side. So it gains the open plateau again and has connections in this westward direction as far as the Dead Sea.

The valley already mentioned is of prime importance for the site. It skirts the two citadels on the west side and then passes

away to the north. It is marked as Wady el Jebel on the Plan. It has water now only in times of winter rain. But even in ancient days the numerous cisterns show that the city could never have depended upon the stream for its main water supply.

Outside the north-west region of the site the main valley is joined by a tributary stream from the east which skirts the whole North Citadel on the north side.

The Fortifications of the North Citadel.

Let us now by help of the Plan consider the North Citadel and its fortifications somewhat in detail. We shall best do so if we start from the natural approach to the city on the east side, that is to say, by turning off westward from the high-road between Madeba and Rabbath Moab which to-day is represented by the caravan route to Kerak from the north.

As we are seeking the approach to the North Citadel and not to the city as a whole we may expect at once that it will not be one with the bridle-path across the saddle. That in its ancient form was a middle thoroughfare past the two parts of the city but passing directly into neither.

The true entrance from the east into the North Citadel is to be sought further north. And if we consult the Plan we shall see that it skirts the walled enclosure referred to previously on its north side. Here a passage-way between walls goes west and is joined by a somewhat wide branch roadway on the north or right-hand side as one approaches.¹ A few steps further on one finds that one is actually entering the city between double walls of the fortifications which between them form a sort of ascending ramp.²

If one goes on further in the same west-north-west direction one finds that the ramp wall on the left-hand side comes to an end and that one is entirely inside the city. Going on further one skirts the interior of the city on the north-east side in such a way as to have what appears to be a double line of Strong Wall on the right-hand side, the one wall being at a considerable interval from the other on the steep slope down north-north-east. Proceeding still further in the same direction one arrives at the north-west internal limits of the city. Here one notices that the two lines of Strong Wall on the right-hand side are joined together by a cross wall

¹ F 4 on the Plan.

² E 4 on the Plan.

which goes straight down the slope in a north-west direction and on the Plan points towards the confluence of the two valleys on that side.¹ This wall makes a strong dividing line in the system of fortification. It separates the fortifications on the east and north-east side of the citadel from those on the west, south-west, and south sides. It will be noticed on the Plan that the two lines of Strong Wall on the north-east side show no entrance to or exit from the interval between them except the one at the beginning of the system in F 3. At the end the cross wall referred to above makes this interval end in a *cul-de-sac*.

The strategic meaning of this arrangement may have been to provide a convenient trap for hostile persons unwary enough to take the entrance to this enclosed area instead of the real entrance to the citadel alongside referred to already and shown on the Plan in E F 4. Once inside short work could be made of them from the internal line of battlements above.

It seems to be clear that the Moabite kings of Dibon had learned to do a thing or two in the way of strategy at home before King Mesa could boast of victories over foreign enemies as he does in the Moabite Stone.

But we have been all this time in the north-west region of the city and we have said that the cross wall of the *cul-de-sac* makes a strong dividing line in the fortifications on either side of it. Some excavation might show that this is true. It will be seen, however, from the Plan that the system of double lines of wall continues on the west side. But there is one great difference. The arrangement here does not end in a *cul-de-sac* but in entrance gates into the city. There seem to be at least three of these and they were to be seen just in front of us where we were standing all the time. To anybody coming up in a northerly direction in the interval between the two walls they would be on the right-hand side at the end. This interval, like almost the whole interior of the city, is now blocked up with arched Arabic houses (shaded on the Plan) but we have not to suppose that it was occupied by habitations in analogous fashion when King Mesa reigned at Dibon.

The whole arrangement has rather the appearance of an approaching ramp strongly protected on either side and with entrances into the city at the end of it. What would seem to be a

¹ See Plan, centre of B C, 3-4. The wall in question can be distinguished in Fig. 1.

third, outer line of wall further south (A 4 on the Plan) may be the prolongation of reinforced defences connected with the entrance to the ramp.

What we seem to have here then is the city entrance to Dibon from the west, or speaking more precisely, the entrance to the lower city, which in this round-about way came to be really from the north-west.

The still more warily guarded entrance on the east side referred to already (E F 4 on the Plan) would then be more especially the way of access to the upper citadel and the Royal Palace itself.

If we now put into connection with all these strategic arrangements the Saddle Gate of Dibon with its bastions which controlled so well the transit of external traffic (with probable dues on the same) we can see that in the days of King Mesa, if not long before, the defences of the Royal City were pretty well provided for.

But it must always be remembered that all this wiliness of arrangement in civic defence is not entirely the outcome of personal initiative, even if it were of King Mesa, but of a long previous collective tradition. The ramp with its labyrinthine suggestions and its provision of a round-about way of access is a primeval institution in fortification and has a very wide area of distribution in regions where fortification has played a dominant rôle in early history.

It is present already in the Bronze Age on native soil and we ourselves had just seen curious and interesting examples of it illustrated by the Megalithic Monuments of Rabbath Ammon which with their dolmenic associations belong to a much earlier period than the great days of Dibon.¹

It will be noticed that the West Ramp at Dibon goes left as one approaches the city from without and faces the walls. It follows from this that any invading army carrying shields and advancing up the ramp would have these on the wrong side and have the exposed right side of the person open to "fire" from the interior ramparts on that side.

This leftward arrangement of the entrance ramp is a favourite one in ancient military architecture and has once more very early associations in the Bronze Age wherever it occurs. The Megalithic Forts at Rabbath Ammon show more than one example of its use and it is likely to occur elsewhere as in the similar forts of the

¹ See *Pal. Expl. Fund Annual*, I, Pl. IV and p. 24; Pl. VI and p. 32.

Land of Bashan. There is thus every probability that it penetrated from the earlier Megalithic Civilization into the military architecture of Canaanite Ammon and Moab.

But further, until there is evidence forthcoming to the contrary, the Megalithic Civilization of Syria whether east of the Jordan or west has to be associated in its affinities with that of the Mediterranean and its littoral elsewhere. Now, it is remarkable that the leftward arrangement of the entrance ramp referred to is found very widely in use in the Bronze Age Civilization of the Mediterranean Area. To speak of the East Mediterranean alone: it is found to occur commonly in the Aegean, as at Kasti in the island of Syra, at Hagios Andreas in Siphnos and in a palatial connection as an outstanding feature of the Palace of Hagia Triada in Crete.

Not so long ago the unfortified character of the Cretan Palaces might seem to make a palatial entrance ramp like that referred to appear anomalous if not inexplicable. Now, however, the fact has begun to emerge that fortified townships were by no means unknown in the earlier periods of Minoan Crete. And the analogy of other islands would lead us to expect that the kind of ramp we refer to was already there in its true primitive character as an essential element in fortification before it ever had anything to do with palatial arrangements.

On the mainland of Greece again the leftward orientation of the entrance ramp is preserved to us in a typical example at the Citadel of Tiryns. Here it has a monumental connection with the palatial system as in the somewhat analogous case instanced, at Hagia Triada in Crete; but it at the same time preserves the true character of fortification which in Crete has become a mere reminiscence of a state of things that must have been much more general there in a previous age.

Thus also while the affinities are there between the orientation leftwards of the entrance ramp at Tiryns and that at Hagia Triada in Crete we have to be careful not to assume any derivative relation either way. The conclusion ought rather to be that the ramp was already there as an intrinsic element in the fortification of primitive townships before there ever was any Royal Palace at Tiryns or Hagia Triada.

Not only so but the kind of ramp in question has associations that are much wider than the boundaries of the Hellenic World as, indeed, if we are not mistaken the Royal City of Dibon shows.

But these associations, wherever they occur, begin not with the palaces of kings but with the fortification of early townships. And we have already given reasons for the suggestion that in the valley region east of the Jordan and the Dead Sea the art of fortification had already developed the entrance ramp among the megalithic people long before any Canaanite kings ruled over the plateaux of Ammon or Moab.

We were even able to give instances of such ramps from the Megalithic Forts at Rabbath Ammon. One fact that was characteristic of these, wherever they occurred, was that the ramp always had a direct connection with the river valley. Now, keeping this in view, it is rather startling to find that the West Ramp at Dibon is also entered from the valley which is as we have seen likewise on the west side. We have thus on the spot what appears to be a distinctive megalithic characteristic in fortification surviving in Moab into the Canaanite times of King Mesa and his dynasty.

It is a prior question whether the megalithic people themselves may not once have been in settlement on the spot. The analogy of the somewhat similar character of the landscape at megalithic Rabbath Ammon with its peculiar conjunction of river valleys and table-land might make this seem possible, but only excavation could settle the question as to whether this earlier period were at all represented at Dibon. One way or the other there is every reason in any case for concluding that the Canaanite ramp is a survival from that earlier time.

To understand the later forms in which the ramp appears we have to follow the probable course of its development in primitive times.

1. It started its existence as a round-about way of entrance left or right, and in course of time preferably left, to a primitive fortified settlement. This was with or without the personality of a tribal or communal chief as its head standing out so markedly as that the external and internal disposition of the entrance was affected by the position of his residence. The settlement had either a more or less autonomous existence as a tribe or community or it consisted merely of the retainers of the chief who lived in his castle and around it. The latter seems to have been the case with the Megalithic Forts of Rabbath Ammon. Here, however, there is at least one instance in which the community seems to have played

a somewhat more independent *rôle* in relation to its chief. This is the settlement with dolmenic tomb at the west end of Rujm el-Melfuf near Amman.¹ Here an important entrance ramp ascending from the stream on the north side skirts what is possibly the residence of the chief on the east and south sides and turns sharply west before reaching the settlement behind on that side. The ramp appears deliberately put into direct touch with the principal residence and it is laid out with the approved orientation leftward in relation to that. But its connections are not only with the residence of the chief, for as we have seen it passes on to the settlement.

We have now to observe that not far away, at Humrawiyeh, we have an entrance ramp set in direct systematic connection with a residential fort as an intrinsic part of it and there is no trace at all of a corresponding tribal or communal settlement.² And in this connection it has to be observed that the fortified settlement with residence and associated dolmenic tomb at Rujm el-Melfuf is, on the face of it, earlier than the fortified residence at Humrawiyeh.³

At Humrawiyeh indeed we have got so far in the way of development that the entrance ramp is found there to play in relation to a residence a function, which though on a small scale, is not too far removed in its analogies from that of Tiryns itself. At one more remove a glorified Humrawiyeh with entrance ramp palatial and decorative would be like the Palace of Hagia Triada in Crete. The essential affinity in the course of culture is this: that in both cases once the chief or dynast, as the case may be, has managed to isolate himself securely the inhabitants are of no account! At Tiryns itself once the entrance ramp is appropriated to exclusive palatial use the city becomes degraded to the Lower Town. The Palace of Hagia Triada is royal in its isolation, but what about a city there?

All this represents the end of a civilization not the beginning. As regards the residential forts at Rabbath Ammon we have said elsewhere that they illustrate the final stage in the Megalithic Civilization of Ammon and Moab.⁴

In that same connection we have suggested that the earliest

¹ *Pal. Expl. Fund Annual*, I, Pl. II and p. 18.

² See *ibid.*, Pl. VI and p. 32.

³ *Ibid.*, p. 34.

⁴ *Ibid.*, p. 38.

phase in this Megalithic Civilization east of the Jordan is represented by tribal or communal settlements with dolmen tombs of simple type like that at Mareighat near Madeba.¹ And it is probable that it was in connection with the walling of such settlements in course of time that the entrance ramp or way set parallel to an inner line of wall first emerged into existence as an intrinsic element in the early fortification of cities.

In this earliest phase of development the town entrance or ramp would have been one, for in such primitive fortified settlements to multiply entrances is to multiply the risk of attack from without.

2. The time would inevitably come, however, when the head man would seek to establish his own kin more securely as head family of the community. If the settlement is fortified the result of this endeavour soon becomes apparent in the effort to give his own habitation a position of vantage in relation to the rest of the settlement. He will make it stand out more and stand higher. It becomes the principal building and will be next the High Place or Shrine or Temple if there is one. He may himself be high priest and his sacred office may be hereditary as such.

As the desire for isolation and seclusion becomes stronger he will end by wanting a separate way of access to his residence and perhaps even a separate way of entrance to it from without the settlement. But if he is wise and a Canaanite he will not proceed to do what the head men of the Megalithic People before him did and isolate himself entirely from the common rabble of the town in a fortified residence outside with a body of retainers and favourites about him to do his personal will. This is the very negation of civic life and sooner or later the towns will rise against that sort of thing and annihilate it. Our Canaanite head man if he is wise will rather keep in touch with the beginnings of civic life and seek his own superior place and standing in a separate area within the town walls. It is through this process of development that the head family of the settlement becomes the natural nucleus for the formation of the dynasty of a Royal City. If we are not mistaken it is the natural culmination of this process that we see in the stage of development reached by the dynasty of King Mesa at Dibon.

The manner of fortification of the city and the arrangement of entrances in relation respectively to a lower and higher town would seem to indicate so much. Here we have got the separate entrance

¹ *Ibid.*, p. 36.

on the east side put more in touch with the higher citadel. Excavation might also show that the inmost line of wall here, that on the left-hand side as one ascends the ramp (seen curving west in E 4 on the Plan), swept round in such a way as to include the Royal Quarter within it on the south side. And this would then include that very region where (according to the native Bedouin of the spot) the Moabite Stone itself was discovered.

On the other hand the entrance ramp on the west side of the site would be more directly in connection with the lower city. It would be thus in a position which was subordinate to that of the other. But the fashion of the ramp itself with its leftward orientation bears the marks, as we have suggested, of a much earlier tradition of arrangement.

It would be interesting to know through excavation whether what we have suggested was the Royal Quarter was so enclosed within the inner line of wall as to have a separate entrance of its own giving access respectively to the Palace of King Mesa and the Temple of Chemosh. The Moabite Stone entitles us to speak of both and its place of provenance ought to afford a much more definite topographical clue as to locality than has ever yet been available for any Palestinian or Syrian site. What a luminous flash of light this one stone throws on contemporary history—a flash of light that reaches to the very Palace of Samaria. Not only so but it gives the spot itself where it was found a local habitation and a name that are eloquent of the abode of kings. But the stones of the walls themselves are silent and only the arduous toil of excavation might peradventure make them speak.

The walls within as they are visible to-day say nothing, but at the entrance of the East Ramp (in E 4) they are not altogether silent. Here the ramp in its ascent is so disposed as to seem quite clearly a common way of access not only to the Royal Quarter but to the adjoining part of the lower city towards the north end of the site. It was, indeed, this very way we ourselves had taken in our first *passeggiata archeologica* over the city. It was thence we made our way amid the maze of Arabic houses to the North-West Entrance and the West Ramp of Dibon.

This common way of access to city and palace which we seem to have before us in the East Ramp throws its own ray of light on the civic arrangements of the time in relation to the presence of royalty. King Mesa and his dynasty evidently did not live in

complete isolation from the common people of the town. They neither lived entirely outside with their own retainers like the over-lords of Megalithic Ammon nor did they isolate themselves within like the dynasts of Tiryns.

3. This third phase in the development of civic fortification which completely isolates the palace from the rest of the city by means of a separate entrance way or ramp of its own is apparently not represented at Dibon. It is possibly not represented at any royal Canaanite site in Moab or Ammon. As we have indicated it was reached elsewhere as in the typical case of Tiryns well-nigh a thousand years earlier and in the Bronze Age.

But history repeats itself and without going so far afield as the Hellenic world we find on Palestinian soil itself the fortified royal palace subsisting for itself in a state of greater isolation than was ever possible at Tiryns.

This is at Samaria! And it was the work not of a dynasty bringing about its own fall through the gradual process of isolation in course of time, but the iniquity of one man, King Omri, who brings about the fall of his own dynasty in advance by the personal act of buying the hill of Samaria where there never had been any city before and building his own palace thereon—all for himself!¹ But the cup of King Omri's iniquities, as we read, was full and brimming over.² And in fulness of time we find the Moabite King Mesa of Dibon inflicting dire defeat on the armies of Israel as the votary of his god Chemosh. It is the strong city and palace of Dibon against the corrupt city-less palace of Samaria. And that is the stern historical significance of the contrast as it comes out not merely by inference from the Moabite Stone but by contemplation of the ruins themselves.

But there are other interesting analogies for the nemesis that overtakes the pride of kings who isolate themselves in royal palaces. And the horror of it survives in legendary story to our day.

The iniquity and infamy of Crete were pictured in the Labyrinth of Knossos and the Minotaur. The whole monstrous legend, whether as of Troy or Crete or Egyptian Hawara, has its beginnings in reality before the dawn of history with the entrance ramp (going left) to a fortified city. And this now in a time of kings living within fortified cities becomes the true foundation for

¹ 1 Kings xvi, 24.

² *Ibid.*, 25.

the Legend of Troy Town. This also is pictured as a labyrinth to our own day.

But it is doubtful whether the story would have taken its definitive form with sinister meaning as we have it told of Crete and pictured on the coins of Knossos without that isolation of royal palaces which represents the final phase in the history of ancient civic fortification.

Tiryns as we have seen has got the entrance ramp as the Cretan palace of Hagia Triada has got it. At Royal Knossos the ramp is no longer there. But it is present on the labyrinth coins of Knossos and there we are startled to see that it takes its way left before going through all the fatal windings of the maze.

The Palace of Knossos *is* the Labyrinth. But for the people of cities and for popular fancy it is now at length the abode of infamy and of the Minotaur.

At Knossos the Minotaur, devourer of the tributary youths and maidens of Athens. At Samaria Queen Jezebel, slayer of the prophets.

The isolation of palaces is the end of royalty and this is not less true of the Palace of Samaria and the Petit Trianon of Hagia Triada in Crete than it is of Royal and Imperial French Versailles.

And it must never be forgotten of Nero that in the fulness of time the Imperial Nostril began to be offended at the common smells of the town and so he sets fire to the City of Rome—to slow music. Then he sets himself up in the splendid isolation of the Golden House and the Roman Minotaur, destroyer of Christians, is already there!

At Dibon King Mesa has not got so far as this in royal isolation, for his palace, as it would seem, is within the city walls and he even appears as vice-gerent of the God of Israel against the armies of offending Samaria. But the iniquity of overweening royal might is seen at last when in honour of his god Chemosh he puts the Israelite garrison of Ataroth to death.

And even if we make the Legend of the Labyrinth but a wonderful piece of symbolism with its own profound ideal inner meaning we should not fail to notice, as the Plan shows it, that the walls of Dibon with their double and triple lines and round about ramp entrances have already their own distinct character of the maze and the spider's web. Once you are entrapped within the winding meshes of that maze there is imminent risk you never may

get out again and that is from first to last the inner fatal truth that is preserved to us forever in the pictured Legend of Troy Town.

The Area of the Moabite Stone.

As long as investigation is restricted to what is visible on the surface it is hardly possible to do more than conjecture from topographical considerations the position of the Royal Quarter at Dibon. But the Moabite Stone itself comes in here to afford a valuable clue. And it is rarely, indeed, that on any oriental tell site an indication so clear is forthcoming as the result of an accidental discovery. Blocks of so considerable a weight as that on which the Moabite inscription has been carved do not easily get removed far from their original surroundings even if they have been re-used for building purposes. They are generally so re-used where they happen to come in handily on the spot. The antiquarian interest is never found so strong in ancient days as that such inscribed stones could readily come to be removed from their true environment for their own sake. In antiquity if such relics were removed they were carried off bodily usually as trophies of victory. We have a celebrated example of this in the Laws of Hammurabi. This great inscribed stone was found by the French Mission of J. de Morgan not in the Ehabbara Temple of the Sun at Sippar where it originally belonged but on the Acropolis of Susa where it was set up by the Elamite King Sutrûk-Nahhunte (Shutrûk-Nachunte) as a trophy of his victories in Babylonia.¹

The Moabite Stone had a very different fate. It remained concealed for ages in the fallen Temple of Chemosh until one day some Bedawi of Moab unearthed it thence by purest chance. And when it was carried off at last it was to the Louvre at Paris where it now remains not, this time, as a trophy of the victory of kings but of French triumph in an archaeological contest in which three great European Powers were involved. One of the strangest romances of discovery ever heard of!

According to the general consensus of opinion among savants and of the Bedawi on the spot the Moabite Stone was found in that region of the City of Dibon marked on the Plan in D E 5-6 as

¹ *Délégation en Perse—Mémoires*, Tome IV ; *Textes Elamites-Sémitiques*, deuxième série, par V. Scheil ; see also Winckler, *Die Gesetze Hammurabis in Der Alte Orient*, 4 Jahrgang, Heft 4, pp. 5-6.

Area of the Moabite Stone. It is here that for quite independent topographical reasons we have suggested the Royal Quarter of the city. The two sets of considerations thus tend to confirm each other.

The Temple of Chemosh.

If now further this important record of the victories of King Mesa can with considerable probability be conjectured to have been set up in the Temple of Chemosh this temple itself should be situated where the stone was found. It is here we have got the greatest possibility of similar discoveries on the same spot. Such records though they may, do not usually stand alone and the Moabite Stone itself is of so well marked an oriental type that it can hardly be regarded as unique in all Moab. A type so usual must be represented on other sites in Moab and it is difficult to believe that Mesa was the only King of Moab to whom it ever occurred to set up such a monument. Having got so far there is quite the possibility of other similar stones in the Temple of Chemosh itself. How interesting it would be, besides, to identify this building itself for its own sake.

And here is a suggestion which may be taken for what it is worth. In the south-east part of the *Area of the Moabite Stone* on a somewhat more elevated position by itself, in the north-west part of E 6, stands a small ruined building which may be the remains of a Moslem shrine. The position of this might then contain a reminiscence of the actual position of the Temple of Chemosh. If it did there would then be, of course, the difficulty that the local Bedawi would probably have to be reckoned with in case of any scheme for excavation on the spot. A sheikh's tomb is marked alongside on the Plan (south-east corner of E 5) and we ourselves noticed other more summary Bedawi burials in the same environment. All this has to be taken into account in considering what the possibilities would be of a successful investigation of the area.

The Palace of King Mesa.

If we take the usual oriental custom in ancient times into consideration we have to conjecture that the Royal Palace could not be at any great distance from the Temple of Chemosh.

The reasoning has been that the place of finding of the Moabite stone affords a probable clue as to the locality of the temple and

that the locality of the temple in turn indicates the probable environment of the palace. And we have already seen that from independent topographical consideration of the North Citadel as a whole we were led to locate the Royal Quarter in that same southern region which as it happens includes the *Area of the Moabite Stone*.

The one set of indications thus supports and confirms the other. And all the clues we have including the provenance of the Moabite Stone itself converge in this region as the most important in the whole city. Besides, from our general description of the site it will have been seen that this region stands out in itself as contrasted with the lower areas within the walls in the more northern quarter of the city. Command of the passing highways and of the surrounding country especially to east and west is just what we should postulate for the Royal Quarter and the higher citadel and this is what they have.

In the absence of knowledge it may not be too far-fetched to imagine King Mesa not merely as the author of the Moabite Stone dedicated in the Temple of Chemosh but as the possible recipient as well of documents stored up in the palace. Will such be forthcoming? That could only be decided by excavation on the spot.

The Prospects of Excavation at Dibon.

From what has been said above it seems clear that any scheme for excavation at Dibon would have to concentrate attention on the *Area of the Moabite Stone* and this would mean in the first instance the Temple of Chemosh and the Royal Palace.

We have more than once referred to the presence of massive Byzantine and Arabic buildings all over the two citadels. These present serious obstacles to any plan that might be proposed for a systematic excavation of the whole site. Such an excavation would involve an enormous outlay of funds probably without any corresponding result.

The area covered by those arched buildings is indicated on the Plan by shaded lines and these lines practically extend over the whole site.

It is very noticeable, however, that the only part of the Plan not so shaded is the *Area of the Moabite Stone* itself. All over this region the arched buildings are lacking and the possible explanation is the presence of the burying ground and of the Moslem

shrine. These might conceivably prove an obstacle to excavation but on the other hand the shrine is in ruins, the burials seem to be only very occasional and the only important sepulchre is the Sheikh's Tomb.

It would thus seem as if the one feasible scheme for an excavation at Dibon would have to be of the nature of a roving commission to explore the Royal Quarter of the city with a view to discovering the Temple of Chemosh and the Palace and in search always of possible inscriptions.

General topographical interests would be satisfied by some exploration of the city walls with a view to settling the question of gates and any other interesting details in the defences of the city.

Lastly would come the search for tombs. Undisturbed tombs of any period would be a discovery of exceptional importance. The reason is that in this way there would be some hope of making up to some extent for the poor chances of important finds in all quarters of the city covered by the arched Arabic and Byzantine buildings.

In the opinion of the present writer, shared also by Mr. Newton as the result of conclusions arrived at on the spot, any other more elaborate undertaking would be pre-doomed to failure. Arched buildings as a necessity of their construction must always have their foundations going down to the bed rock. In the course of laying these trenches have to be dug and earlier deposits displaced and removed. These trenches can be assumed to exist wherever the Arabic walls are. It can thus be imagined what the condition of the earlier remains is all over the areas of the city covered by these massive walls.

Dibon is a city of cisterns like many other ancient sites in Moab. The mouths of many of these still remain open. It is thus possible to observe the amount of deposit reckoning from the surface to the rock into which the cisterns have been hewed. This is remarkably thin in many parts of the South Citadel and all over the North Quarter of the city. Judging from surface indications the deposits are deepest just where one would wish them to be so: in the *Area of the Moabite Stone*.

We thus come back once more to our suggestion that any expedition having in view an excavation at Dibon should concentrate attention almost exclusively on that Royal Quarter of the city where the Moabite Stone itself was found.

In the case of a country so much out of the way as Moab with its nomad hinterland it would be difficult indeed to say when and by whom Dibon is likely to be excavated. Such an enterprise would be weighted at the start through the lack of a fellahin population in the country. The Bedawi are not tillers of the soil and scorn such manual work. Labour would thus probably have to be imported.

Such an investigation of Dibon as is suggested above could best be carried out in connection with an expedition on a larger scale such as might be interested in the archaeological exploration of other sites in Moab and Edom as a whole. An expedition like this would not have to stake its chances of success on a site like Dibon alone.

Enterprize of this kind is bound to come from one quarter or another before long. Archaeological problems of a certain character have a way of forcing themselves upon attention at the psychological moment and scholars who are interested in Semitic origins as they bear upon the early history of the Hebrew race will hardly be satisfied to remain indefinitely content with the extraordinary fact that no single site east of the Jordan has been investigated through excavation. The nearest we have got is with the Austrian excavations at Jericho under the enlightened auspices of the Vienna Academy of Sciences. Why should not Vienna go further and afford us a happy augury that all this neglect of the true Palestinian hinterland is going to be changed quite soon?

Then there is Germany with the grand example set at Baalbek by Puchstein. And it will be in accordance with the cherished ideal of a man too early lost to archaeological science if his scheme for excavations on a grand scale in Roman Syria especially east of the Jordan turns out to be realized as prospects would seem to show.

Work of this kind can only progress through the friendly co-operation of the nations and archaeology is in this respect the most international of the historical sciences.

There is no doubt at all, however, that the most pressing practical need of excavation for the moment lies east of the Jordan as against even the urgency of the Philistine and Phoenician problems in the west, and for the following reasons:—

The ancient sites of Moab are being rapidly re-occupied as a result of the constant migration of Orthodox and Catholic Bedouin

on to the plateau from Madeba and Kerak. Fifty years ago what now is Christian Madeba was as desolate as Dibon is to-day.

As regards Kerak, again, a quarrel with the sullen and intolerant Moslem Hebronites settled there is enough to lead to such a migration of Christians. Alongside of this we have then a very envious concomitant phenomenon of migration. The Moslem Hebronites of Kerak, presumably as a result of quarrels between themselves, or of feuds with the indigenous Kerak Moslems develop a similar tendency to migrate to the table-land. Kasr Rabba north of Rabbath Moab is one of the sites now occupied in this way and there are many others. The strongly marked Hebronite quality of sullenness is in no way changed through the freer life of the plateau or any sort of intercourse with the calm and gentle Bedawi. The Moslem lady of Hebron has still got her yashmak and is as much veiled as ever. The result is that one may be quite innocently curious, not about the lady who is usually very old and quite ugly, but about a really fascinating Roman Corinthian capital from the building called the Kasr near by. One is warned off! Think of excavation in such a place! One bad result is that this intrusive Hebronite element has done much to vitiate the naturally amiable manners of the Bedawi of the land. And this will one day prove a new obstacle to excavation.

It is if possible worse in the land of Ammon. The equally sullen and fanatical Cirkess population there consists of refugees of the seventies of last century as a result of the Russian aggression on Turkish territory which ended in the taking of Kars and had as further sequel the treaty with Turkey in virtue of which England now occupies Cyprus.

These Cirkess aliens always armed to the teeth and, until recently, at least, exempt from military service, lord it over the native Bedawi with a truculent air as of conquerors who are there by right. The result is that the gentle Bedawi with his immemorial independence so racy of the desert soil is made to feel like an alien in his own very land. Yet what could be less suited to the ardent sun and climate of the desert south than the dull and stolid northern temperament of those Cirkess refugees. It might be said that in contrast with the Bedawi they are cultivators of the soil and so might form an element of social progress which would do the nomad tribes of the desert no harm and the arable land much good. Anybody who has been to Ammān and has once seen the

hideous filth of the town and pollution of the river there where all might be a garden will soon be disabused about that. They always have the forlorn air of the refugee and of strangers in a strange land which they can never love. They have no attachment to the soil, no sort of old-world interest, such as the Bedawi have, in the monuments which are the glory of Ammān. They are entirely indifferent to all that. The only thing they are not indifferent to is the possibility of the cryptogram and of hidden treasure. "One half to you one half to us, you find the treasure we do the work," they bargained with us one day as we were measuring the Megalithic Forts at Rujm el-Melfūf. They go on destroying the monuments piecemeal. Thus the Odeon one of the most recent victims of this indifferent spirit of destruction is rapidly disappearing. We saw its stones built into a hideous new government house being erected alongside on the stage of the theatre. Thus do the splendid monuments of Rabbath Ammon vanish every day.

ATHENS, *September*, 1912.

THE BEDOUIN OF THE SINAITIC PENINSULA.

By W. E. JENNINGS-BRAMLEY.

(*Continued from Q.S.*, 1913, p. 38.)

XXXI.—*The Wādy el-Arish and its Tributaries.*

THE great Wādy el-Arish rises in the escarpment of the hills which divide North and South Sinai. Its first tributary is the Wādy Hattia.

The Wādy Hattia, rising in the same escarpment though further west than the Arish, is called by some the Arish itself, although most agree to call Wādy Arish the wady that runs along the base of the Egma hills. The Hattia is a very important wādy, in which, besides the usual undergrowth, there are a good many large trees. All the country to the south-west of the Arish is rocky, with very little vegetation, and the wādies have cut for themselves deep

channels which are usually deeper than they are wide. The beds of these being generally of rock, the rainfall is not held at all by the soil beneath, and the current at "seil" time is, therefore, very strong.

The Jebel Bodia which runs parallel with the Tug el-Egma, west of Wādy Arish, makes the valley of the Arish, and all the country between these hills drains into the Arish.

Of the wādies flowing south to north which run into the Wādy Arish, the Ruag is already described in another section. The Wādy (Korres) Gores, which begins its course in the Jebel Haddera, the eastern boundary of the Egma, runs its course continuously through high rocky hills, which in most places rise precipitously from its banks. It is rich in vegetation and a favourite grazing-ground of the Arabs. Bir el-Mosheish provides it with good and abundant water. The hills to the west opposite the well are, I think, limestone; the down-wash brings a white powder. Its great tributaries, of which the Wādy Themed is the most important, join it on the east. The hills to the west run in too close to its bank to allow of any great flow.

In the Wādy Themed, a tributary of the Korres, the wells of the same name are among the best and most known in the Peninsula. The water is good and always sufficient. The Government well in the Wādy Korres, where the Wādies Korres and Themed join near the Haj road, is little used. It is very deep, and the water brackish. From this point the scenery of the Korres is magnificent. Its bed is very wide, its side wall-like cliffs of white rock. Before reaching the Wādy Arish, however, it emerges from this gorge and runs across a plain through which it has cut itself a very deep channel which is thickly overgrown with rattan, tarfa, etc.

The Wādy Geraia rises under the Jebel Deid Semawi, and collects all the waters from the Negibat range as well as from all the hills about the Oreif el-Naga. It is covered with low scrub. Its well which has good and plentiful water is called Bir el-Gerud.

Then follow the smaller wādies, el-Burga, from Jebel el-Burga, the Saisab, Lussan, and Jaifi. These gather their water from the small hills between the Jebel Kadis and Orief en-Naga which run parallel with the Wādy Arish. These wādies do not flow direct into the Arish, but join the Wādy Moeileh (Mowelih) shortly before it meets the Arish.

The Moeileh itself has two wells and one spring in it. The

water of this spring, the Ain el-Moeileh, would be good were it not tainted by the many flocks that water at it.

North of Wādy Moeileh the country is drained by the Wādy Abiad running east. It is well cultivated and has large wells in it, but it is not in Egyptian territory. A great proportion of the waters of the Wādy Abiad never reach the Arish. Its bed is sandy and sucks in the water; this accounts for its being so much more cultivated and more thickly populated than others. The ruins to the east are its chief interest.

Of the wādies to the west the principal is—in the south—the Irga, in which the wells are those of Bir el-Irga and el-Geraimle.



Wādy el-Butum with Butum Trees.

Further north, the country between the Jebel Bodieh and the Arish is stony desert, except in the beds of the wādies which run down it. These are always more or less fertile.

The Jebel Bodieh itself is a three-cornered range of hills which stands out as one of the chief landmarks of Sinai. To the south stretches the hilly desert of the Tih, all rock and sandstone; to the north is the plain which lies south of Jebel Yelleg. Sulphur is found in the Bodieh by the Arabs. Few wādies fall from this range. Those of the south and east all flow towards the Gulf of Suez; those of the north across the plain to Wādy el-Butum.

The country to the south of these hills is open but everywhere rocky, and the wādies seem to cut deeper into the rock as they approach the sea; this being of course the result of the heavier weight of accumulated water, gathered as it flows along. In some places the banks rise from 300 to 400 up to 800 feet on each side and the scenery is very fine. Nearly all these wādies have water in them. Many have *makhzans* in their bed.

This is one of the most difficult countries to travel over unless the road is very familiar to one. In some places the wādy will suddenly fall a sheer three hundred feet and the sides rise apparently inaccessible on either side, so that one is obliged to return. Most of the Arabs prefer donkeys to camels when travelling in this part of the Peninsula. If a camel is preferred, one used to hills should be chosen. In places where the banks admit of it, these wādies have date-trees and also wild fig-trees, but the fruit of the latter is very bad.

XXXII.—*The Wādy Heisi.*

This, one of the grandest wādies of the Peninsula, begins its course on the slopes of the Jebel Hadadia (west of the head of the Gulf of 'Akabah) and runs almost due south its whole extent. Its course is held in by hills from its rise and these tower higher and higher and become more and more precipitous as it goes along. Where the wādy starts its course, two wells, the Bir el-Ossef and the Bir el-Heisi, give good water. The Wādy Attiyeh and the Wādy Gedeirah, which join the Wādy Heisi opposite Jebel el-Wigier, are its first great tributaries.

This Jebel el-Wigier is, according to Arab legend and belief, inhabited by gnomes, and endless tales are told of their malice. Everything down to a stumble over a loose stone is ascribed to their machinations. The sides of the wādy are formed of barren rock which rises at places to a very great height; between these its bed is covered with vegetation, a great deal of which is carried away by the "seil," soon, however, to grow again as luxuriant as ever. Such large trees as are to be found here and there have been protected from the rush of water by some accidental buttress of rock. At the Bir Um Sara, ten miles south of Jebel Wigier, a few palm-trees are to be seen—these belong to the Terabin Arabs. Care must be taken in drinking the water of this spring, as it is infested by a very small species of leech.

Three miles south of the Bir Um Sara the wādy is joined by the Wādy el-Biar. From this point its banks become so precipitous, as it winds its way between tremendous rocks, that during the rainy season it becomes a dangerous road, both from the rush of water through the narrow gorge and the impossibility of climbing its sides.

Below this gorge, in some few of the creeks or shelf-like rocks where soil has lodged, the Arabs have planted fig-trees and have built up some rough sort of masonry to prevent these trees being washed away by the floods.

The Wādy Berga, which runs into the Wādy Heisi almost opposite the Ain el-Wizir, has earned some notoriety in Arab folk-lore. *Jerid* (the stalk of palm-leaf) are said to be seen floating down its waters, and no palm-trees can be discovered growing at any spot either at its rise or along its banks. Many stories are told in connection with these mysterious jerid. I have elsewhere given in full some of them. About one mile further down the Heisi, date-trees and tarfa are found round the important spring the Ain el-Wizir. Indeed from this point the Heisi changes its name and is known as the Wādy el-Ain.

The Ain el-Wizir is feared by Arabs for their camels, it being infested by a peculiarly venomous fly whose bite is said to kill a camel within a year from the time the animal has been stung. The waters of this spring during the rainy season, after flowing above ground for about a mile, disappear in the soil, but more than probably follow underground the course of the wādy above. I feel certain that wells might be successfully dug all along from this point. At present there are several both at the mouth of the wādy and along the seashore where it ends. From the Ain el-Wizir to the Gulf of 'Akabah the hills on either side rise higher and higher.

The Wādy Biar, referred to above, rises in the Jebel et-Tih and takes an easterly course to the Wādy el-Ain. At first it passes through precipitous sandstone rocks. About six miles from its rise it is joined by the Wādy el-Adeid, one of its chief tributaries. Another of these is the Wādy el-Gelb which rises in the Jebel el-Gelb, a hill from which Arabs cut grindstones. Where this latter wādy joins the Biar the country is more open, the hills are higher, but recede from its banks for a short distance, almost at once, however, to close in again. Through these it runs to the Wādy el-Ain. At the point where it leaves the open country to disappear into the narrow gorge between the hills, the source of the

spring Ain Achmet is surrounded by a clump of palms. About eight miles further down the wady, the Ain el-Biar is reached, another good spring. For some quarter of a mile along the waters of this stream, before and after they disappear in the ground, date-palms grow here and there. The water of the Ain el-Biar, although brackish, is drinkable, especially when a new spot is chosen and dug out instead of the water being taken from the existing wells. Water can be found within a distance of half a mile from the spring by digging a yard below the surface.

(To be continued.)

AN INSCRIBED JEWISH OSSUARY.

By Prof. M. LIDZBARSKI, Greifswald.

THE editor of the *Q.S.* has forwarded to me the photograph of an ossuary with Hebrew lettering, which had been sent to the *P.E.F.* by Sir John Gray Hill. The ossuary, I am told, was found in a tomb on the Mount of Olives, close to the tomb in which was discovered the "Nicanor Ossuary." I found it identical with that communicated by Dr. Spoer in the *Journal of the American Oriental Society*, XXVIII (1907), pp. 358 *sq.*, and although the photograph is not very clear, it enables one to correct Spoer's reading.

I perceive the following which closely resembles Dr. Spoer's drawing:—

Dr. Spoer read both words **מרתה**, as the female name "Martha." From the writing I have my doubts whether in the first word the second letter with the horizontal stroke, widely extended over the vertical, can be **ר**, and whether the third letter can be **ת**. As regards the orthography I question whether the feminine "emphatic state" would be written **תה** instead of **תא**. **ה** is regularly found only in the "absolute state," while the ending of the "emphatic state" is written **תא**; cf. my *Nordsemitische Epigraphik*, p. 397, and Sachau,

Aramäische Papyrus und Ostraka, pp. 264 sq. The only exception I know is ברכתה in the late inscription of Kefr Kenna, see my *Ephemeris*, I, p. 314.¹

I read the word on the right מדיה, that on the left ברתה. In the former י resembles the Nabataean. I take מדיה as a man's name: מדיה = מדיה יה, "praising God." True, the name has not hitherto been found, but it is easily conceivable. I do not produce ירה as a support, since it seems to me to be weakened from ירעה.

The word on the left means "his daughter." The bones of Mōdēiah and his daughter found a place in the ossuary. Elsewhere two persons are named on ossuaries; see *Ephemeris*, II, pp. 196 sqq. For ברתה ("his daughter"), without the personal name, cf. the Palmyrene relief, Simonsen, *Sculptures et Inscriptions de Palmyre*, p. 13, planche IV.

Dr. Spoer's drawing has a connecting-stroke between the first two letters of the left-hand word, so that it looks as though the first letter was מ. On the photograph I can see very faintly a fine line, but it does not seem to me to belong to the writing. But should a מ actually stand there, one must of course read מרתה and take it as a female name. The meaning would not be "his mistress," because it is improbable that, first the servant was designated by his own name, and then his mistress mentioned without any name.

January, 1913.

SIXTEEN COUNCILS OF JERUSALEM, FROM c. A.D. 50-1 TO A.D. 1672.

By ARCHDEACON DOWLING.

1. c. A.D. 50-1. According to Acts xv, 6, 13, etc., St. James, "The Brother of the Lord," Gal. i, 19, presided over the first Council of the Undivided Church in the Holy City. This Council was held

¹ In נפקתה, *Corp. Inscript. Semit.*, II, 146, A. II, 1. The meaning of the termination is not quite certain.

to consider how far the Gentile Christians should be required to conform to the customs of the Jews.

The decision affected the Gentiles only.

2. *c.* A.D. 213. Alexander, a Confessor in the persecution of Severus, A.D. 204, and a Cappadocian Bishop, was chosen coadjutor to the aged Bishop of Jerusalem (St. Narcissus). This being the first occasion of the translation of a Bishop, as well as the appointment of a coadjutor Bishop, and in apparent violation of the canons of the Church, it was deemed essential to obtain the sanction of the whole episcopate of Palestine. A Synod was summoned at Jerusalem, and the assembled Bishops gave their unanimous consent.

3. A.D. 335. This Synod recognized Arius and his friends, on the ground that Arius had been misunderstood.

4. A.D. 349. Maximus, Bishop of Jerusalem, in Synod, vindicated St. Athanasius, who was present, and an epistle was dispatched to congratulate the Alexandrians. About seventeen Bishops professed great regret for having formerly been induced to sign the decree against St. Athanasius.

5. A.D. 399. A Synod of Bishops presided over by John II, the Bishop of Jerusalem, met to commemorate the dedication of the Church in the Holy City, acknowledged the receipt of a Synodical epistle from Theophilus, Patriarch of Alexandria, condemning some of the errors of Origen, lately revived in his patriarchate, and professed their agreement with it.

6. A.D. 415: July 28th. A Diocesan Synod was presided over by John II, Bishop of Jerusalem, at which Pelagius was present, by invitation. John became remarkable for his controversy with St. Jerome on the interminable question about Origen, and subsequently for his unfortunate connection with Pelagius.

7. A.D. 453. Juvenal, the 43rd successor of St. James, convoked a Synod, which issued an Encyclical epistle, and confirmed the action of the Fourth Oecumenical Council.

8. A.D. 518. This Council, under John III, of Jerusalem, expressed its adhesion to the Constantinopolitan Synod held in the same year, and addressed a Synodical epistle to John II, of Constantinople.

9. A.D. 536 : September 19th. At the suggestion of Agapetas, Pope of Rome, then at Constantinople, and of St. Menas, Patriarch of that city, the Jerusalem Patriarch Peter held a Synod, composed of the Bishops of the three Palestines, at which not only the decrees of the Synod of Constantinople in the same year were confirmed, but the dogmas of Origen were also publicly subjected to anathema. The Edict of this Synod was subscribed by all the forty-eight Bishops and Abbots of Palestine, save one.

10. A.D. 553. The Emperor Justinian sent Eustochius, steward of the patriarchate of Alexandria, to fill the vacant throne of Jerusalem. In a provincial Synod, presided over by this Patriarch, the acts of the Fifth Occumenical Council, held by order of the reigning Emperor, were subscribed and confirmed by all the Bishops of Palestine, with one exception.

11. A.D. 634. St. Sophronius, Patriarch of Jerusalem, a native of Damascus, convened a Synod of Bishops in the Holy City to condemn Monothelism. Their acts were considered of such importance as to be recited in the Sixth General Council, A.D. 680, together with the Patriarch's Encyclical Epistle addressed to Sergius I, Patriarch of Constantinople, and Honorius, Pope of Rome, in which he established, on the clear authority of the Fathers, a double will and operation in our Lord Jesus Christ.

The Holy Council of Constantinople, in its Thirteenth Session at the close of its sentence against the Monothelites, added :—" We have also examined the Synodical letter of Sophronius of Holy Memory, sometime Patriarch of the Holy City of Christ our God, Jerusalem, and have found it in accordance with the true faith and with the Apostolic teachings, and with those of the holy approved Fathers. Therefore we have read it as Orthodox, and as salutary to the Holy Catholic and Apostolic Church, and have decreed that it is right that his name be inscribed in the Diptychs of the Holy Churches."

12. *c.* A.D. 726. At the commencement of the eighth century, after a widowhood of about sixty years, the line of Patriarchs was restored to the "orthodox" in the person of John V. He seems to have held a Council in defence of the sacred images.

13. *c.* A.D. 763. A Council was held on the Feast of Pentecost, the three Patriarchs, Theodorus I, of Jerusalem, Cosmas II, of Alexandria, and Theodorus of Antioch, endorsing the action of

St. John Damascene, and condemning Cosmas, Bishop of Epiphania (Hamath) in Syria, who had proclaimed himself an Iconoclast.

14. A.D. 836. Basil, the Patriarch of Jerusalem, held a Council in favour of the Icons, Christopher, Patriarch of Alexandria, and Job, Patriarch of Antioch, being present. The decisions of this Council were sent to the Emperor Theophilus.¹

15. A.D. 1443 : April. Joachim, Patriarch. After the return of the Greeks from the Council of Florence and the rejection of the Florentine Union by the Orthodox Eastern Church, the Patriarch Philotheus of Alexandria, Dorotheus II of Antioch, visited Joachim, the Jerusalem Patriarch in the Holy City.

Having been informed by Arsenius, Metropolitan of Caesarea, Cappadocia, of the disorder occasioned by the lawless Council of Florence, a Council in which the Greek representatives received the Latin dogmas, contrary to the ancient Canons of the Orthodox Church, as well as of the Metropolitans and Bishops who had been consecrated by Metrophanes III (formerly Metropolitan of Cyricum), a usurper in the Constantinopolitan throne, distributing dioceses within that patriarchate to his Latin associates, the above-mentioned three Patriarchs gave the Metropolitan of Caesarea full powers to proclaim publicly against the unjust union, and Metrophanes, who was deposed in the same year.

16. A.D. 1672 : March 16th. Dositheus II, Patriarch. The Synod of Jerusalem (usually mis-called the Synod of Bethlehem) is the last important official pronouncement of this patriarchate. The enemies of Cyril III, Patriarch of Alexandria (A.D. 1602), and subsequently of Constantinople, represented him as aiming at the reformation of the Eastern Church on Calvinistic lines, in his "Confession of Faith." The Synod condemned this Confession, denied that Cyril III was its author, and endorsed the Russian Archimandrite Peter Mogila's "Confession of Faith." Its "Acts and Decrees," held under Dositheus the Patriarch, are dated March 20th, 1672. This Synod was held in the recently restored basilica of the Church of the Nativity, Bethlehem, on the occasion of its rededication by Dositheus II. It is by far the most important Synod of the Orthodox Greek Church held within this patriarchate.

The Acts are signed by Dositheus the Patriarch, Nectarius,

¹ In this Synodical Epistle mention is made of the great Mosaic paintings which adorned the external façade of the Bethlehem Basilica.

"formerly Patriarch of Jerusalem," and seven other prelates; one of them had also a proxy; also by sixty-one other ecclesiastics, of whom one was a Russian. Ten signed in Arabic, the rest in Greek.

This Synod has a peculiar interest, as being almost the only deliberate utterance of the East against the later heresies of the West.

A fair account of the rise, progress, and final decision of "the Council of Bethlehem," on March 20th, 1672, is given in Neale's *Patriarchate of Alexandria*, Book VI, Section xv. The Acts of this Synod were authenticated by M. de Nointel, French Ambassador at Constantinople. "The Acts and Decrees of the Synod of Jerusalem, sometimes called the Council of Bethlehem under Dositheus II, Patriarch of Jerusalem in 1672," are printed in full, with Notes, by Mr. J. N. W. B. Robertson, London: Thomas Baker, 1899.

Only ten Jerusalem Councils are mentioned in Landon's *Manual of Councils*, London, Rivingtons, 1846. The Rev. E. S. Ffoulkes, in the *Dictionary of Christian Antiquities*, under "Jerusalem Councils," describes eight, ending with A.D. 634.

Note on Cyril Lukaris.—It ought not to be forgotten that Κυρίλλος III (Λούκαρις), 82nd Patriarch of Alexandria, from A.D. 1602–1621, was translated to the throne of Constantinople in A.D. 1621, and after being five times appointed, and five times deposed, he was inveigled into a ship on the pretence that he was being taken into banishment, and strangled on board by order of Sultan Murad IV, on June 27th, 1638.

In A.D. 1616 he became possessed at Mount Athos of that invaluable Greek Uncial parchment manuscript, in four volumes, of the whole Bible, known by the name of A. *Codex Alexandrinus*, probably written in the fifth century. In 1624 it was offered by the Patriarch Cyril to Sir Thomas Roe, H.B.M. Ambassador at Constantinople, for presentation to King James I. King James died before the manuscript reached England, and the offer was transferred to Charles I. In 1628, the gift was actually accomplished, and the manuscript remained in the possession of the British Sovereigns until the Royal Library was presented to the nation by George II, when it became one of the chief treasures in the British Museum.¹

Note on Councils and Synods.—Etymologically the distinction is scarcely perceptible. The Latin *Concilium* and the Greek σύνοδος indicate practically the same thing.

¹ *Our Bible and the Ancient Manuscripts.* By F. G. Kenyon, London.

Synods (σύνοδοι) may be arranged under four heads :—

1. *General*. The only adequate proof that a Council is truly General or Oecumenical is, that its Decrees, being built upon Holy Scripture and Catholic tradition, are subsequently *received by the Church Universal*. All Bishops and principal dignitaries of the whole Church are summoned to an Oecumenical Council.
2. *National*. The Assemblage of the Prelates of a Kingdom, or Province, under a Patriarch or Primate.
3. *Provincial*. The Meeting under the Metropolitan and his Suffragans.
4. *Diocesan*. The Meeting under the Bishop of the Diocese, with his Clergy. The word "Synod" is now generally applied to the Assemblies of the Clergy of a Diocese, under the presidency of their Bishop or Archdeacon.¹

The Eastern Church is apt to use the word *σύναδος* more frequently than *συμβούλιον*.

It is not within the scope of a List of Jerusalem Councils to include those belonging to the *Latin* Church. It is interesting, however, to record that in A.D. 1143 the Cardinal Bishop Alberic of Ostia, Papal Legate, invited the Armenian Patriarch Grigor III (Gregory) to accompany him from the Roman Catholic Council of Antioch, A.D. 1141, to the Holy Places, where he gave him a place of honour in the Latin Council of Jerusalem.²

ST. LUKE'S MISSION,

HAIFA-UNDER-MOUNT CARMEL,

January 1st, 1913.

¹ Among Anglicans in the Scottish Episcopal Church, the Church of Ireland, the Protestant Episcopal Church in the United States of America and Colonies of the British Empire, duly elected *Laymen* (Communicants) are also summoned to attend Consultative Councils, General Synods, Diocesan Conventions or Synods.

² [The July number of the *Quarterly Statement* will contain a list by Archdeacon Dowling of five early local Palestinian Councils, held outside Jerusalem from A.D. 196-541.—ED.]

SOME EARLY PALESTINIAN MARTYRS
BEFORE THE ORTHODOX GREEK PATRIARCHATE
WAS CREATED IN A.D. 451.

By ARCHDEACON DOWLING.

TIBERIUS : Emperor.

Jerusalem.

A.D. 33. St. Stephen : Deacon and Proto-martyr.

NERO : Emperor.

Jerusalem.

c. A.D. 62. St. James : First Bishop of Jerusalem.

TRAJAN : Emperor.

c. A.D. 107. St. Symeon : Second Bishop of Jerusalem.

DECIUS : Emperor.

A.D. 251. Alexander, Bishop of Jerusalem, Confessor [but not Martyr] was cast into prison at Caesarea, where he expired. Wordsworth's *Church History*, Vol. I, however, states that Alexander "suffered Martyrdom."

VALERIANUS I : Emperor.

Caesarea.

c. A.D. 254. Alexander, Malchus, and Priscus, of Palestine.

GALLIENUS : Emperor.

Caesarea.

[Six of these Martyrs at Caesarea (marked *) are described in the author's *Sketches of Caesarea (Palestinae)*, Ch. VIII, S.P.C.K., 1912.]

	Martyr.	Occupation.	Birth-place.
A.D. 262.			
	*Marinus	Military Officer.	

DIOCLETIAN : Emperor.

Caesarea.

First year of the Persecution—

Martyr.	Occupation.	Birth-place.
Alphæus	Reader and Exorcist	Eleutheropolis.
*Procopius	Military Officer	Ælia.
Zacchæus	Deacon	Gadara.

Second year of the Persecution—

Alexander	Bishop	Egypt.
Alexander	Priest	Gaza.
Dionysius		Tripolis (Phoenicia).
Pæsis		Egypt.
Romulus	Sub-deacon	Diospolis.
Theckla ¹		? Phrygia.
Timolaus ¹		Pontus.

Third year of the Persecution—

*Appianus		Pagæ-Lycia.
-----------	--	-------------

Fourth year of the Persecution—

*Agapius ¹		Gaza.
-----------------------	--	-------

Fifth year of the Persecution—

Auxentius	Presbyter.	
Domninus.		
*St. Theodosia	Virgin	Tyre.

Sixth year of the Persecution—

Antoninus	Presbyter.	
Asclepius	Bishop (<i>heretical</i>).	
Eunathas	Virgin	Scythopolis.
Germanus.		
Hatha		Gaza.
Paulus		Gaza.
Petres Ascetes		Amea.
St. Thea	Virgin	Gaza.
Valentina		Caesarea.
Zebina		Eleutheropolis.

¹ The Syriac Version, on page 8, implies that Agapius, Theckla and Timolaus were put to death in Gaza.

Martyr.	Occupation.	Birth-place.
Seventh year of the Persecution—		
Eubulus		Batanaea.
Hadrianus		Batanaea.
Julianus		Cappadocia.
*Pamphilus	Presbyter	Berytus.
Paulus	Bishop	Jamnia.
Peter (surnamed Absalom)		Eleutheropolis.
Porphyrius	Slave	? Egypt.
Seleucus	Soldier Confessor	Cappadocia.
Valens	Deacon	Ælia.

Eighth year of the Persecution—

Theodulus	Slave.
-----------	--------

MAXIMIANUS I: Emperor.

Ascalon.

Sixth year of the Persecution—

Ares	Egypt.
Elias	Egypt.
Primus	Egypt.

Copper Mines of Phœne-Trachonitis.

Seventh Year of the Persecution—

Elias		Egypt.
Nilus	Bishop	Egypt.
Patermytheus	Presbyter	Egypt.
Peleus	Bishop	Egypt.

Eighth year of the Persecution—

John	Student of Holy Writ	Egypt.
Silvanus ¹	Bishop of Gaza	Gaza.

¹ Dr. Meyer, *History of the City of Gaza*, p. 60, New York, 1907, states that "the first Christian Martyr of Gaza whose name is known is the Bishop Silvanus, who met his death in 285." Eusebius, *Ecclesiastical History*, Book VIII, Ch. 13, however, remarks that Silvanus "was beheaded with thirty-nine others at the copper-mines of Phœne." Early Christians of Gaza were not infrequently martyred at head-quarters in Caesarea (Palestinae).

JULIANUS III: Emperor.

Gaza.

	Martyr.	Occupation.	Birth-place.
A.D. 360-363.	Eusebius		
	Nestobus	} Brothers	Gaza.
	Zeno		
	Nestor	Confessor.	

NOTE.—This List of Martyrs is extracted mostly from (1) Eusebius's *Ecclesiastical History*, Books VII and VIII, London, Henry G. Bohn, 1851; (2) *History of the Martyrs of Palestine*, by Eusebius, Bishop of Caesarea, "discovered in a very antient Syriac Manuscript," translated by Dr. William Cureton, London, Williams and Norgate, 1861.

PI-HAHĪRŌTH, "THE MOUTH OF THE CANALS."

By GREY HUBERT SKIPWITH.

A SIMPLE observation enables me to furnish the true meaning and etymology of חִירָת. The word is not Egyptian: it is the Assyrian or Babylonian *hirāti*, a derivative of *harū*, or *hirū*, "to dig," which occurs in a text printed by Mr. King,¹ *hiratika mē muli*, = "Fill thy trenches with water." It need excite no surprise that the author of the Priestly Code should employ a Babylonian term for a feature, characteristic of Egypt and Chaldea, but little known in the mountain-land of Israel.

According to W. Max Müller, Nekau, or Nekō II (the Pharaoh-Necoh of 2 Kings xxiii, 29), who succeeded Psammetik in 609, completed the canal through Goshen to the Red Sea, partly on the track of the canal which Rameses II had led from the Nile only to the Bitter Lakes.² After the Persian Conquest, Darius I (521-486) repaired the canal.³ The Priestly Code cannot be far removed in date from this epoch. Its narrative continues:—

¹ *Seven Tablets of Creation*, Vol. I, p. 152 *ad finem*.

² *Ency. Bib.*, art. "Egypt," § 68. But according to Breasted, *History of Egypt* (1909), pp. 188, 276, the connection with the Red Sea was already established in the Middle Kingdom, and the canal was employed by the expedition of Queen Hatshepsut, XVIIIth dynasty.

³ The learned author rejects the assertion of Herodotus that the project of Necho was abandoned.

“And Jahveh¹ spake unto Mosheh, saying: Speak unto the sons of Israel that they turn back and encamp before the mouth of the canals between Migdol and the sea, before Ba'al Zāphōn; opposite it shall ye encamp by the sea; then Pharaoh will say of the sons of Israel: They are gone astray in the land, the wilderness hath closed in upon them ² and they overtook them encamping by the sea, by the mouth of the canals, before Ba'al Zāphōn. . . .³ And they journeyed from before the canals, and passed through the midst of the sea into the wilderness.”⁴

The situation thus described is quite plain. The sons of Israel, turned back by the Egyptian posts which guarded the entrance of the land of Rameses, now march southward with the Egyptian desert on their right, and on their left the line of lakes and the canals, to the point where the latter enter the Gulf of Suez. It was here that the Israelites escaped and their pursuers were overwhelmed in the returning tide.

REVIEWS AND NOTICES OF PUBLICATIONS.

Notes on the Hebrew Text and the Topography of the Books of Samuel, with an Introduction on Hebrew Palaeography and the Ancient Versions. By the Rev. S. R. Driver, D.D., M.B.A., etc., 2nd ed., revised and enlarged. (Clarendon Press, Oxford, 1913, 12s. net.)

THE first edition of this book was published in 1890, and was at once welcomed as an admirable introduction to the deeper study of the Hebrew Text of the Old Testament. There must be many who, like the present reviewer, had, for examination or other more joyful purposes, to make themselves thoroughly acquainted with the volume, and they will agree that “Driver’s Samuel” was a revelation and a liberal education. It did not merely give them a grounding in the text of the Books of Samuel, it inculcated strict methodical principles of accurate translation, and of sober textual criticism, and gave them

¹ I do not understand Dr. Gray’s objection to this form (*Q.S.*, July, 1912, p. 157). It should of course be *pronounced* Yahwē, with an audible “h” and an English (not a German) “w.”

² Exodus xiv, 1, 2.

³ Exodus xiv, 9 (omitting an intrusive clause). Cf. Addis and McNeile.

⁴ Numbers xxxiii, 8.

a much-needed introduction to palaeographical and other fields of evidence important for a clear understanding of the text of the Old Testament. The present reviewer may add that when in time he came to take a share in teaching Hebrew, "Driver's Samuel" was the classic which every pupil had to know, and to which every pupil confessed his indebtedness.

With this acknowledgment to the old edition one turns to the new. It exceeds the first edition by more than 100 pages, but it retains its object, "not solely to explain the text of the Books of Samuel, but while doing this, to teach the student to understand Hebrew philology, and to appreciate Hebrew idioms." The new features are partly on points of philology and idiom, but they deal more particularly (*a*) with recent investigations on Hebrew palaeography, and (*b*) with the topography of the Books of Samuel. Dr. Driver tells us he was led in the first instance to illustrate the force of the characteristic "went up" and "came down," and then (in view of the many very questionable identifications of ancient sites) to add notes on the sites of the places mentioned in the books. To illustrate these there are four maps: the Pass of Michmash, and three sections of Northern, of Central, and of Southern Palestine.

For ordinary readers it may be useful to summarize briefly the main divisions of the volume. The Introduction opens with § 1: The Early History of the Hebrew Alphabet (pp. i-xxvi). This gives one a useful start in the study of Hebrew palaeography and inscriptions, and is no less needed than it was twenty-three years ago. Dr. Driver has made many additions, and among other things has added the Gezer inscribed tablet, and has duly taken note of the articles in the *Quarterly Statement* relating to this and other specimens of Hebrew epigraphy. This leads to a short section on early Hebrew orthography. Another section, on the chief ancient versions (pp. xxxiii-xl), discusses the principles of textual criticism, and gives a succinct description of the Greek, Aramaic, and Latin versions. More technical is the section on the characteristics of the chief ancient versions of Samuel (pp. lv-lxxxiii). An appendix deals with the inscription of Mesha: the Moabite stone. A useful note (p. xcv *seq.*) on the maps is of special interest for the explicit reference (*cf.* p. x of the Preface) to the accuracy of those in the *Encyclopaedia Biblica*—an accuracy for which we are indebted to the late Prof. Hope W. Hogg, of Manchester University, whose untimely death deprived us of a most painstaking and learned scholar.

We now come to the Commentary—100 pages longer than the first edition. The notes are of course mainly linguistic, but are so arranged that anyone who will take the trouble to study them carefully will gain an excellent knowledge of Hebrew idiom and a sound training in the use of the versions—both of which are indispensable for any deeper discussion of the Old Testament. Where necessary the notes give also the appropriate archaeological or topographical information. Thus in 2 Samuel v, 7 *seq.*, the remarks are considerably fuller than in 1890, owing partly to researches in Jerusalem, and everywhere where geography is involved the notes are careful and complete; see for example p. 225 *seq.* where, among other items, we find that the Revised Version with marginal references still identifies the Bethel of S. Judah (1 Samuel xxx, 27) with the more familiar site ten miles north of Jerusalem! On the importance attached by the old Hebrew writers to topographical distinction—"going up" or "coming down"—see *e.g.* the note on Kirjath-jearim (1 Samuel vi, 18-21). Apropos of this it may be mentioned, in conclusion, that care has been taken to indicate the elevations of the sites marked in the maps.

Jerusalem: Recherches de Topographie, d'Archéologie et d'Histoire.
Tome 1, "Jerusalem Antique," fasc. 1. By P. Hugues Vincent. (Libraire Lecoffre, Paris, 1912. 10 fr.; for subscribers, 8 fr. 50 c.)

A brief preliminary reference to this great work was made in the January *Q.S.*, p. 2. There are few who could be competent to review it as it deserves, and it must suffice to register briefly a few of the salient features of this the first fascicule. The Introduction (pp. 1-41) deals with the aim, method, and sources. Here special attention must be drawn to the critical estimate of Josephus (pp. 8-22), but the whole is an admirable study of methodology, exposing the numerous pitfalls which await the unwary investigator. Chapter I of the First Book gives an introductory topographical survey (pp. 43-78), with many plans and illustrations. In Chapter II we get a concise treatment of the geology and climatology (pp. 79-110). Chapter III turns to the topography of ancient Jerusalem (pp. 110-141): first, the position of Jerusalem on the borders of Judah and Benjamin is carefully discussed from the textual and topographical point of view; then the Valley of Rephaim, the Valley of Hinnom, En-Rogel, Zohemoth, etc. Chapter IV

(pp. 142-172) is entitled "Sion and the City of David," and here Father Vincent has much to say about the "water-course" (*sinnôr*, 2 Sam. v, 8)—the passage or conduit leading to the heart of the fortress. His treatment of this question is exceedingly brilliant, a splendid combination of scientific imagination and grasp of archaeological facts. The capture of Jerusalem by David thus finds an astonishing parallel in the time of Mehemet 'Aly (see *Q.S.*, 1879, p. 35). After a sketch of "the character of the Jebusite Jerusalem" (in which it is shown to resemble generally all other fortified sites, even in western Europe), Father Vincent discusses the additions to the city. Chapter V deals at length with Millo and Ophel (pp. 171-196).

Nineteen plans accompany this fascicule (which has 40 illustrations), and it is expected that the complete work will form two large volumes, each of four fascicules. The first volume will go down to the destruction of Jerusalem by Titus (70 A.D.), and the second (in which Father Abel will collaborate) will continue the history to the present day. Both authors have an unrivalled knowledge of the subject, and there is no doubt, to judge from the first fascicule, that this great work will be invaluable to all who take any serious interest in the topography, archaeology, and history of Palestine.

The Immovable East: Studies of the People and Customs of Palestine.

By Philip J. Baldensperger: Edited with a Biographical introduction by Frederic Lees. (Pitman and Sons, London, 1913, 7s. 6d. net.)

Under this familiar title our esteemed contributor Mr. Baldensperger describes in his inimitable way some of the scenes of the modern east. His peculiar opportunities of studying Palestinian life, his keen sympathy and observation, and his indefatigable perseverance have made him quite an authority on the folk-lore and folk-custom of the land. The late Colonel Conder said of him "he is 'a voice from the East,'" and his many scattered writings during the last twenty years have been frequently used and valued by scholars of Palestinian anthropology. This book consists of fifteen stories and essays, each bearing on some special feature of the modern life, and it shows, as a whole, that the best aid to the study of the Bible is to be found in the habits, customs, and thought of the fellahin and Bedouin as we find them to-day. It is necessary to point out that

even for the more critical and more technical study of the Bible the book is of no little value, since the critical study of the features of resemblance and of difference between the land of to-day and that of old enables us to understand the significance of developments ancient and modern. For example, when emphasis is laid upon the essential resemblance between those more popular and not strictly orthodox forms of cult and those against which the prophets of Israel had to contend, we have a better idea of the work of those great figures and of their place in the history of those vicissitudes which ultimately led to the rise of Christianity.

It is difficult to single out any of the chapters for special mention: "Ehmad Imhamad's Vision" is a truly remarkable example of Dervish mysticism; Chap. II, "In the Bedouin Country," is an exciting account of the author's youthful adventures at the Jordan; "The Lady of Her Brethren" illustrates one curious type of the Oriental "Amazon," while the "Wooing of Sabha" is a readable little romance, its love-songs illustrating the Song of Songs. A very interesting chapter on "Song and Dance in the East" gives an admirable account of the "primitive" music and poetry of the modern native, and it may be noticed that Mr. Baldensperger independently suggests that melody and rhythm are "more or less imitations of the voices or sounds heard in nature."

For the historical, comparative, and psychological study of the development of positive religion—and its vicissitudes—Mr. Baldensperger's book is very welcome, it gives us an insight into the "thought" of the native which the ordinary Occidental cannot acquire.

It is only to be expected that in a book covering a great many details the reader will sometimes feel bound to dissent from the writer's opinions. Thus on p. 31, n. 1, the suggestion that the lions of the Old Testament were probably cheetahs, and that the references are "possibly due to negligence on the part of the transcribers," can hardly be allowed in view of all the evidence for lions in ancient and mediaeval times (see *e.g.* *Ency. Bib.*, art. "Lion"). But such cases as these are relatively trifling considering the many valuable features in the volume.

Synthetic Studies in Scripture. By W. Shaw Caldecott. (Scott, London, 1913; boards, 2s. 6d. net.)

This book consists of a number of fragmentary papers written "at sundry times and in divers places." The author styles them

"synthetic"; he is of opinion that enough "casting down" has been done, and that "there are signs of a return to the more conservative interpretation of the Bible." The Bishop of Durham contributes a few prefatory words upon the studies with their "theories as bold as interesting." Mr. Harold Wiener writes a "foreword" mainly on the textual and literary criticism of the Pentateuch.

Mr. Caldecott's little studies are certainly arresting. A brief five pages is given to the view that the Epistle of the Hebrews is a Pauline work, the actual style and writing being by St. Luke. On p. 99 we read that "every book of the English Bible was originally written in an Eastern land: many of them in Babylonia, others in Palestine or Greece," etc.; but we are not given any evidence for the remarkable statement of the Babylonian origin of "many" of the books. On p. 103 *sqq.* he adopts the old view that Job is the same as Jobab (Gen. xxxvi), and assumes that the book was "written probably by Moses" during his sojourn in Midian, but he gives no arguments for this extraordinary belief.

As usual with books of this sort there is a failure to understand the views to which the author is opposed, there is a naive tendency to forget that the evidence which apparently supports a conservative view has already been tested and found wanting, and a readiness to put forward views or to indulge in a haphazard criticism without considering the implications.

In the *Proceedings of the Society of Biblical Archaeology* Mr. L. W. King has two notes of interest for the modern "astral-mythical" school of interpretation which arose in Germany, and still prevails. In Vol. XXXV, Part 1, he discusses a neo-Babylonian astronomical treatise which does not at all support the very confident belief of those Assyriologists who attributed to the earliest Babylonian period a fully developed knowledge of astronomy. The assumption that a knowledge of the precession of the equinoxes was possessed by the earliest Babylonians before the dawn of history is not borne out by the rough and ready system of observation which this new text implies. Its rules are crude, and there are inaccuracies which are inexplicable "had the Babylonians, as the extreme school of astral mythologists would have it, been expert astronomers from prehistoric times." It is much more likely that the beginnings of scientific astronomy were not earlier than about the eighth

century B.C., although astronomical observations of a certain class were being made as early as the close of the Third Millennium. In *P.S.B.A.*, Vol. XXXIV, Part 7, Mr. King had already dealt with "the origin of animal symbolism in Babylonia, Assyria, and Persia," opposing what he calls "the fashionable explanation at the moment," viz., that animal symbolism may be traced back ultimately to an astrological origin. The point of his note lies in the interesting suggestion that "*sound*, rather than sight, was the more important factor in determining the outward form of many a mythological creation." M. Léon Heuzey had argued that the figure of a bull surmounting the sound-case of a great harp or lyre on a Sumerian bas-relief was to suggest the deep and vibrant tone of the instrument. The lion-like animals which are portrayed as guardians of the gates of Heaven are explained by the grinding, groaning, and shrieking noises made by heavy doors when opened or shut. M. Heuzey points to the description of the doors of a Sumerian temple built by Gudea, where the doors are likened to thunder, the bolt to a raging (hound), and the pivots to a lion. Mr. King remarks: "The noises suggested the cries of animals, which, in accordance with the tenets of primitive animism, were consequently thought to inhabit the doors and gateways to guard them." This is at least ingenious.

In the *Zeitschrift* of the German Palestinian Society (Vol. XXXVI, heft 1, 1913), Lic. Eberhard Baumann gives an account of the results of the excavations in Jerusalem by the Parker Syndicate on the basis of Father Vincent's report. The mysterious features that attended this affair still arouse, and will continue to arouse, considerable comment; it is all the more desirable, therefore, to turn from them to the actual work accomplished and the results obtained. Baumann's useful sketch may also be supplemented by Prof. Thiersch's short summary in his "*Archäologischer Jahresbericht*," in the same journal. Here Prof. Thiersch gives a very instructive *résumé* of the work at Jerusalem, also of the Austrian excavations at Jericho, of the Americans at Samaria, and of the P.E.F. at Ain Shems. The extreme importance of the last mentioned is generously recognized. In the *Mitteilungen* (1912, No. 6), Prof. Guthe discusses the identifications of Cana in Galilee, and of Aphairema, and Prof. Blanckenhorn deals with A. Aaronsohn's discoveries of wild native cereals in Palestine.

S. A. C.

METEOROLOGICAL OBSERVATIONS TAKEN IN THE CITY OF JERUSALEM, 1912.¹

MONTHLY MEANS.

By ADOLPH DATZI, Jerusalem.

	Barome- ter.	Alt. Ther.	Thermometers.				Rain.		Direction of Wind and Duration in Days.							
			Max.	Min.	Dry Bulb.	Wet Bulb.	Inches.	Days.	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.
January ...	27.518	48	50	39.3	46.4	43	9.100	14	0	4	6	1	0	11	4	5
February ...	27.492	52	59.5	42.3	54.3	48.5	2.020	10	0	3	1	3	0	14	1	7
March ...	27.518	53	60.9	45.5	55.1	49.5	2.130	5	0	3	6	3	4	7	4	4
April ...	27.475	60	71.1	53.2	64.3	55.2	0.950	6	1	3	2	8	1	9	1	5
May ...	27.489	64	75.1	56.3	68.5	56.1	0.790	4	3	0	2	3	0	8	4	11
June ...	27.427	72	82.5	62.8	76.1	62.8	...	...	6	0	2	0	0	7	1	14
July ...	27.375	74	84.6	63.4	74.9	63.9	...	...	2	1	1	1	0	10	4	12
August ...	27.424	75	85.1	66.4	78.9	70	...	...	8	1	1	1	0	2	4	14
September ...	27.525	71	80.7	62.6	73.3	64.7	...	...	1	1	0	0	0	1	2	25
October ...	27.542	70	77.3	61.1	71.9	65.4	3	5	0	6	6	0	2	6	1	10
November ...	27.597	60	65.9	52.9	61.9	57.2	0.560	7	1	8	6	1	1	6	3	4
December ...	27.583	54	53.8	43.4	49.9	47.1	5.070	12	1	3	6	3	0	7	4	7
Year ...	27.497	62	70.5	54.1	64.6	56.9	23.620	63	23	33	39	24	8	88	33	118

¹ The observations were taken at 9 A.M., at a height of about 2,500 feet above the level of the Mediterranean Sea, with the barometer corrected for index error, not for temperature or elevation.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE Forty-eighth Annual General Meeting of the Palestine Exploration Fund was held on Friday, 6th June, at the Rooms of the Society of Antiquaries, Burlington House, Piccadilly, W., Sir Frederic Kenyon, K.C.B., in the Chair. Sir Charles Watson described to a large and interested audience the Fund's excavations at Beth-Shemesh, accompanying his remarks with illustrations which will appear in a more permanent form in the Annual Volume, to which reference is made in the next note. Sir Charles Watson sketched the main results of the excavations, their historical and archaeological importance, and he concluded with an appeal for a British School of Archaeology in order to organize and direct the work of students of the Bible in Palestine. Sir Frederic Kenyon, Principal Librarian of the British Museum, gave a most informing and sympathetic address, pointing out the value of the several archaeological investigations for the general progress of research. He also suggested the desirability of a Central Society to co-ordinate the work of the various different Societies, and to subsidize, now one Society, and now another. Whether this ideal would maintain the personal interest which the subscriber feels in his own particular Society is of course disputed. A full report of the Annual Meeting is printed in this issue.

The Annual.—The first part of the "Beth-Shemesh" Report having appeared in Vol. I of the Annual (1911), and the excavation of the site being now concluded, the Committee feel that it is

inexpedient to carry it into a third volume. At the same time the material, and especially the illustrations, much exceed what can be issued gratuitously to subscribers in one year. It is, therefore, decided to issue the whole as a double volume for the two years 1912, 1913. The price to non-subscribers for the double volume will be 32s. 6d.

Damascus Cemetery.—Our esteemed correspondent, the Rev. J. E. Hanauer, draws our attention to an appeal on behalf of the Protestant Cemetery at Damascus. The local municipality has granted a much-needed extension of space, and subscriptions are asked in order to defray the cost of enclosing the new plot with a substantial wall and joining it on to the other portion. Subscriptions may be sent to the Secretary and Treasurer, the Rev. W. J. McFarland, of Damascus. Among the other members of the Committee are H.B.M. Consul, G. P. Devey, Esq., Dr. Mackinnon, of the Victoria Hospital, and the Rev. J. E. Hanauer.

It may be added that the cemetery is intended for the interment of all Protestants irrespective of nationality or denomination, who may happen to die at Damascus, or in its neighbourhood. "Besides containing the graves of the Syrian Protestant community, several British, American, German, Austrian, Danish and other strangers have found a last resting place here. In it may be seen the plain monument over the tomb of Dr. William Arnold Bromfield, an accomplished scholar and kind-hearted Christian. Here, too, lie the remains of the well-known historian and celebrated chess-player, H. T. Buckle, author of *The History of Civilization in England*, which is considered by many as one of the purest specimens of English literature. Several other persons of note, such as Lady Digby, Rev. George Buick, D.D., an Ex-Moderator of the Presbyterian Church in Ireland, and a famous Irish Archaeologist, as well as poet; Theodore Irrsich, agent of the British and Foreign Bible Society, who laboured for many years in Egypt, Syria, and Persia, a great linguist, being acquainted with about twenty dialects or languages, have also been laid to rest here."

The Patriarchate of Jerusalem.—The Bishop of Chichester has written an introduction to Archdeacon Dowling's third edition of his enlarged and revised *Orthodox Greek Patriarchate of Jerusalem*.

It is published, with 18 illustrations, by the Society for Promoting Christian Knowledge. In Appendix III there is a valuable "Notitia of the Ancient Sees within the Patriarchate of Jerusalem." Two distinguished Archaeologists in the Holy City have carefully revised 37 Arabic names in *Palestina Prima*, 20 in *Palestina Secunda*, 19 in *Palestina Tertia*, and 23 in *Palestina Quarta*. Among the 103 Ancient Palestinian Sees inserted there are still 7 doubtful modern names, and 4 of which there is no trace. Appendix I contains some lengthy notes on the Ancient Liturgy of the Church of Jerusalem, popularly attributed to St. James. American subscribers to the *Quarterly Statement* can obtain copies of the Archdeacon's new book from Mr. Edwin S. Gorham, 37, East 28th Street, New York. At the request of the Patriarch of Jerusalem a Greek edition of this publication will be printed at the Patriarchal Press.

Dr. P. Thomsen, K ugelgenstr. 11, II; Dresden-Altstadt, 19; is the editor of a complete Bibliography of Palestinian Literature. He hopes that all writers and publishers will be good enough to send him copies of their works so that he can make a correct list of them. His bibliographical labours are supported by the German Society for the Exploration of Palestine, and two volumes have already appeared. The third volume (for 1910-1914) is expected to appear in 1915. It will doubtless be as complete and reliable as its predecessors have proved to be, for this great bibliography is indispensable to all those who are interested in Palestinian studies. The attention of English and American writers is especially called to this request.

The Index to the *Quarterly Statements* previously published included the years from 1869 to 1892, and the need for its continuation to a more recent date has been greatly felt. Some of the most important of the discoveries and work of the Palestine Exploration Fund belong to later years. Such are the excavations of sites on and around Ophel, by Messrs. Bliss and Dickie, in the Shephelah, by Messrs. Bliss and Macalister, and the great work at Gezer, by Prof. Stewart Macalister, besides many valuable papers and discussions on the sites in Jerusalem and elsewhere. During the year 1911, the Committee decided to supplement the old

Index by one which should include the completion of the work at Gezer, that is to say, from 1893 to 1910. The laborious task was undertaken by Mr. (now Prof.) Dickie, whose familiarity with the matter dealt with, and conscientious exactitude, have now enabled the Committee to publish it with confidence. Price in cloth, 5s.; unbound, 3s. 6d.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

Plaster casts of the raised contour map of Jerusalem have been prepared and can now be had on application. The horizontal scale of the map is $\frac{1}{25,000}$ and the total dimensions are 5 feet $\times$ 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help to the study of Jerusalem topography. Price £3 3s. Case and packing extra.

A new and improved edition of the large photo relief map of Palestine (5 miles = 1 inch) is now ready. Price 6s. 9d. unmounted. Mounted on cloth, roller, and varnished, 10s. 6d. Size, mounted, 30 inches by 52 inches.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions early in the year, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1912 is given in the Annual Report published with the April number.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6s., by post 6s. 4d.

A reprint of *Names and Places in the Old and New Testaments*, by the late Mr. George Armstrong, is now on sale, price 6s. The book was out of print for some years.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 1 p.m.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary General Secretary for Palestine, Dr. E. W. G. Masterman, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Society of Biblical Archaeology, Vol. XXXV, Part 2. Yuia the Syrian, by H. R. Hall ; etc.

Asiatic Quarterly Review, April, 1913.

Studies : An Irish Quarterly Review of Letters, Philosophy, and Science, March, 1913.

American Journal of Archaeology, January–March, 1913.

The Biblical World, January–June, 1913.

Records of the Past, January–February, 1913.

The American Antiquarian, January–April, 1913.

The Jewish Quarterly Review. Published by the Dropsie College for Hebrew and Cognate Learning, Philadelphia, July, 1910, to April, 1913.

Revue Biblique: April, 1913, Explanation of the valley of the Jordan, by R. P. Abel ; the grotto of the nativity, on a tablet of 1519, by W. van Koeverden ; a tomb and Jewish ossuaries recently discovered, by R. P. Abel.

Echos d'Orient, March–April, 1913.

Bulletin de Correspondance Hellénique, May–December, 1912.

Sphinx, April, 1913.

Journal Asiatique, May–June, 1912.

NEA ΣΙΩΝ. November–December, 1912, January–February, and March–April, 1913.

ХРИСТИАНСКИЙ ВОСТОКЪ, Vol. I, 1-3, 1912.

Al-Mashrik: *Revue Catholique Orientale Mensuelle*, 1913, Parts 1-5,
March: The sacred fire at the St. Sepulchre, by P. L. Cheikho;
from Beirut to India in search of MSS., by the same; etc., etc.

See also p. 153.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire specially to thank the undermentioned for the following contributions to the Library :—

From Mrs. Ross Scott :—

Jerusalem, the City of Herod and Saladin, by Walter Besant and E. H. Palmer.

Journal of a Visit to the Nile and Holy Land in 1847-48, by W. H. Adams Hyett.

The Land of Goshen and the Exodus, by Sir H. Brown, K.C.M.G.

The Fayûm and Lake Moeris, by Major R. H. Brown, R.E.

Landscapes of the Bible and their Story, published by Eyre and Spottiswoode, with an introduction by H. B. Tristram, D.D., LL.D., F.R.S.

From Rev. A. Carr, M.A. :—

Cambridge Greek Testament for Schools and Colleges, St. Matthew, by Rev. A. Carr, M.A.

From J. M. Tenz, Esq. :—

Jerusalem, Ancient and Modern, and Solomon's and the Glorious Second Temple, by J. M. Tenz.

From the Directors of the Imperial Ottoman Museum, Constantinople :—

Catalogue des Sculptures Grecques, Romaines, et Byzantines, Tome Premier, par Gustave Mendel, Conservateur des Musées Impériaux.

From Monsieur K. Gruenblatt :—

Essai sur le Soufre de la Palestine, Memoire présenté à la Faculté des Sciences de Paris pour l'obtention du Diplôme d'Études Supérieures, par K. Gruenblatt.

The Committee have also to thank Mr. Herbert Clark, of Jerusalem, for a valuable Collection of Flints, which he has kindly presented to the Museum of the Fund.

For list of authorized lecturers and their subjects, see end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

ANNUAL MEETING OF THE PALESTINE EXPLORATION FUND.

THE Forty-Eighth Annual General Meeting of the Palestine Exploration Fund was held at the Rooms of the Society of Antiquaries, Burlington House, Piccadilly, W., on Friday, June 6th, 1913, at 3.30 p.m., Sir Frederic Kenyon, K.C.B., presiding.

The CHAIRMAN.—Ladies and gentlemen, as I think it is time for the business of the Meeting to commence, I will ask the Hon. Secretary to read some letters.

The HON. SECRETARY (Mr. J. D. Crace).—I have letters of excuse from some members who are unable to attend. Sir Frederick Eaton is not well enough to attend; Col. Close of the Ordnance Survey Office is also unable to be present, having an official inspection to attend; Sir John Gray Hill, who only returned a few days ago from Palestine, and is obliged to remain at Liverpool; Dr. Percy d'Erf Wheeler; and Prof. Alexander Macalister, specially engaged at Cambridge.

The CHAIRMAN.—I have now to move formally that the Report and Accounts for the year 1912, already printed and in the hands of subscribers, be received and adopted. That I propose without more words, and I will ask Mr. Horner to second.

Rev. GEORGE HORNER.—I have great pleasure in seconding the Resolution.

The CHAIRMAN then put the motion, which was carried. He continued:—

I will ask the Hon. Secretary to make a Report on the Membership.

The HON. SECRETARY.—I regret to have to report that the Society has suffered loss by the death of the following Members of the General Committee: The Right Hon. Augustus Legge, Bishop of Lichfield; Sir Robert Hamilton Lang, formerly Director of the Imperial Ottoman Bank, Constantinople. Those two are the only losses from the General Committee.

The CHAIRMAN.—I will ask Sir Charles Watson to move the next Resolution.

Sir CHARLES WATSON.—I rise now to propose that the following gentlemen should be added to the General Committee. Each year, unfortunately, we lose some of our Members by death, and each year we add a few of those who take an interest in the Society. This year it is proposed to add the Rev. Howard Bliss, President of the Protestant College at Beyrout. I think many of you remember Dr. Bliss, who practically established that College. His son, Mr. Howard Bliss, is the brother of Dr. Frederick Bliss, who was our explorer in past years. I also propose that Prof. Porter, of the same College, should be added. He is a most able man, and has done a great deal of good work. I also propose that Prof. Lidzbarski should be added to the list of the General Committee; he is the Professor of Semitic Languages at Greifswald, and one of the first scholars in Europe, and he has often helped us to decipher inscriptions. Also Mr. Pilcher, from whom we have received many valuable communications, and Mr. M. E. Langa, who is a very good friend of the Society; he knows Palestine very well, and has recently been there, and has greatly helped us. I propose that those names should be added to the list of the General Committee.

Dr. GINSBURG.—I have very much pleasure, Mr. Chairman, in seconding that Resolution.

The CHAIRMAN then put the motion, which was carried unanimously.

I will ask Mr. James Melrose to move the third Resolution.

Mr. JAMES MELROSE.—Mr. Chairman, Ladies and gentlemen, I have much pleasure in proposing the re-election of the Executive Committee. I think this Society would not be in the very high position in which it is placed at the present time but for their very good attention to, and direction of, the affairs of the Association. I think there is revealed to us from time to time by those who are examining the country throughout Palestine that there are continual confirmations of sacred history which we could never have attained except by the direction of our Executive Committee. Then we are indebted to them for their close attention and the very constant work that they have in forwarding the interests of the Association. I have very great pleasure in proposing their re-election.

The DEAN OF ELY.—I have much pleasure in seconding their re-election. It is obvious that the Society must have an Executive Committee who look well after its interests, and these will surely be admirably looked after by those who have hitherto planned and directed so much valuable work in the exploration of Palestine.

The CHAIRMAN then put the Resolution, that the Executive Committee be re-elected, and it was carried unanimously.

The formal business of the Meeting having been concluded, the Chairman called upon Sir Charles Watson to give an address on the results of the excavations at Beth-Shemesh.

Sir CHARLES WATSON.—At the time of the Annual Meeting last year, the explorations conducted by Dr. Duncan Mackenzie at 'Ain Shems, the site of the Biblical city of Beth-Shemesh, were in progress; these were brought to a conclusion in December. Dr. Mackenzie's reports have been received and are now in type, and the Annual Volume containing them will be issued to subscribers, as soon as the reproduction of the plans, of the photographs of the pottery, and of the other interesting objects which he has discovered, is completed. In consequence of the amount of text and the number of plates the volume will be much larger than that issued last year, and the Committee were of opinion that it would be more convenient to publish all the reports with their illustrations at once, rather than to divide them. As, however, this will make the work too expensive for one year, and as there will be no important explorations in progress during the present year, they decided that it should be regarded as a double volume, that is, for 1912-1913, and they hope that this arrangement will meet with the approval of the Society.

It is of course impossible in the time available this afternoon to give anything like a complete description of the work carried out, and of the important results arrived at; but it may be of interest to those present if I give a short résumé of what has been done, and show a few illustrations, taken from the many which will appear in a permanent form in the Annual Volume.

Four years ago little was known of the Tell of 'Ain Shems, but it was generally recognized that it was an important site, and probably represented the ancient city of Beth-Shemesh; there were, however, few remains on the surface, and the city itself, if it existed, was completely lost. But, as the Tell was on the main road leading from Ashdod and Ascalon to Jerusalem, and as it was in a strong

strategical position in the Valley of Sorek, the scene of so many conflicts between the Israelites and the Philistines, it seemed certain to yield interesting results. The Committee, therefore, in 1910, with the assistance of Khalil Bey, the Director of the Imperial Museum at Constantinople, obtained the necessary permit from the Turkish Government, and Dr. Mackenzie, who had been appointed to take charge of the explorations, with Mr. F. G. Newton as assistant, commenced work in April, 1911. The fact that Surayah Effendi, who had been Turkish Commissioner with Prof. Macalister when the latter was excavating at Gezer, was governor of the district in which 'Ain Shems is situated, facilitated matters, and, as the Tell is only twenty minutes walk from Deir Aban station on the Jaffa-Jerusalem railway, communication with it was easy.

The Tell is double, the eastern part being that known as 'Ain Shems proper, while the western, called Rumeileh, proved to be the site of the buried city. A road, probably of very ancient date, passed over the depression between the two, close to the Shrine of Abu Meizar, of the story of which, and the tradition connecting it with Samson (who was born at Zorah across the valley), Father Vincent gave an interesting account in the *Quarterly Statement* for July, 1911. Dr. Mackenzie pitched his camp a little to the north of this shrine, under a fine group of olive trees, a pleasant place not available the second year, because the villagers had sown crops on the ground. The explorers then took up their abode at the Convent of Beit ej Jemal, two miles from 'Ain-Shems, where they were kindly received by the good fathers.

After carefully examining the ground and sinking a number of trial pits, Dr. Mackenzie decided to commence operations at the east end of the Tell, and gradually worked westwards, laying bare the city wall in its entire circumference, and discovering the ancient gate, one of the most interesting relics of the kind which has been found in Palestine. At the south-east angle of the city he uncovered the remains of an extensive series of buildings, probably a convent of Byzantine times. It is remarkable that the history of this large and comparatively modern building appears to have been lost; it is not known when it was built nor when it was destroyed, but as no mention of it is made in the "Commemoratorium," a document which gives a description of the churches and convents existing in Palestine at the beginning of the ninth century, it seems not improbable that the Convent of Beth-Shemesh was ruined, either by the

Persians in 614, or by the Mohammedans, when they took possession of the country in 637. The walls of the convent were built on the top of the old fortification, and stones from these were used in their construction. It was rather remarkable that no remains of the convent church could be traced, although an interesting capital of Byzantine form was found close at hand.

In his reports Dr. Mackenzie has gone carefully into the question of the history of the city, and has given his conclusions, based on the explorations, and especially on the various types of pottery, of which he found a large quantity among the remains of buildings and in the tombs. These conclusions, to give them briefly, are, that the site was occupied by the Canaanites in very ancient times, that it then came under the domination of Egypt, and that the city wall was built before or about the time of the XVIIIth Egyptian dynasty, say 1500 B.C. Then followed a period when the Philistines, coming from oversea, established themselves on the coast of Palestine, and commenced that long struggle with the Israelites, of which many episodes are recorded in the Old Testament. The pottery of this period found at Beth-Shemesh had been used, and perhaps made, by people who obtained the patterns, if not the vessels themselves, from Crete or the islands of the Aegean Archipelago.

Philistine influence was next gradually replaced by Israelite, and Beth-Shemesh became one of the cities of the kingdom of Judah. At some period there was a siege, when the whole town appears to have been burnt, and a thick layer of ashes was found overlying the remains of the houses. It is not impossible that this was the siege, when, as recorded in 2 Chronicles xxviii, 18, the Philistines, in the days of King Ahaz, invaded Southern Judah and captured Beth-Shemesh. After this siege, the fortifications seem to have been destroyed, and the south gate was no longer used, but Beth-Shemesh continued to exist as an open town. It was then burnt a second time, and Dr. Mackenzie suggests that this may have taken place when King Sennacherib and the Assyrians invaded Judah. From the second destruction the city appears not to have recovered, and it is not mentioned again in Bible history.

Beside tracing the line of the ancient fortifications, Dr. Mackenzie explored a number of the caves and rock-cut tombs in and near Beth-Shemesh. Of these the first to be taken in hand was one which he called the east grotto, which lies outside the wall, at the

east end of the Tell. In this was found pottery of many periods, Canaanite, Egyptian, and Philistine, including fragments of jars with characteristic markings, such as were common in the Aegean and in Crete about the fifteenth century B.C.; but there were no objects of later date, though why this grotto should have been used from the time of the cave-dwellers up to about the XVIIIth Egyptian dynasty, and not afterwards, is a problem that remains to be solved. During the season of 1912, Dr. Mackenzie directed his attention to the central area of the city, north of the entrance gate, and, in the portions excavated, found remains belonging to all the periods of the existence of the city. Among the discoveries were the fallen pillars of a High Place, or heathen temple, apparently of a type similar to that found by Prof. Macalister in his explorations at Gezer; a large and deep well; and a grotto used at some period as a tomb. The strata in the trenches were well defined, and the kind of pottery found in each gave a clue to the chronology. The lower stratum, or that nearest the rock, contained what Dr. Mackenzie calls frankly Canaanite pottery, with occasional fragments of Aegean and Cypriote ware. In the next stratum, which is about $4\frac{1}{2}$ feet thick, was the painted Philistine pottery, marking the period when the Philistines had definitely established themselves in the city. In the third, or upper stratum, the Philistine pottery disappears, and is succeeded by Israelite ware, showing that Beth-Shemesh had become a city of Israel, and, after the division of the kingdoms, a city of Judah.

As regards the history of the High Place one can only guess. Was it a temple of the Canaanites, constructed before the Philistine invasion? Or was it one of the High Places, dedicated by the Hebrews during the reign of the kings of Judah, and destroyed by King Josiah when "he defiled the High Places, where the priests had burnt incense, from Geba to Beersheba."

The well in the central city area, which was very large, was explored by Dr. Mackenzie to a depth of 65 feet, but without reaching the water. It seems not improbable that to this great well may be due the name 'Ain Shems, "the fountain of the sun," as opposed to Beth-Shemesh, which means "the house of the sun."

While speaking of the excavations in the central city area I would like to allude to the kindness of a friend of the Society, who, hearing of our difficulties as regards funds, gave £100 to Dr. Mackenzie for this part of the explorations. He wished his

name not to be published, but I am sure the subscribers will feel very grateful to him. Spontaneous donations of this kind are very encouraging.

In the great necropolis north-west of Beth-Shemesh there are a large number of tombs, partly natural grottoes and partly excavated. Of these Dr. Mackenzie explored ten, of which Mr. Newton made careful plans, which will be published in the Annual Volume. In these tombs much pottery was found, some in a good state of preservation, and dating from the time of the Jewish monarchy. Among the objects from Tomb No. 8 there are two of great interest; of these one is a saucer, on which are inscribed three letters of similar character to those in the Siloam Inscription, and the other is a bead seal with two lines of letters also similar to those of Siloam. Prof. Buchanan Gray has been examining the photograph of this, and writes: "the writing represents a later development than that on the Moabite Stone, or the Gezer Calendar Inscription, but whether it can be assigned to so early a date as 700 B.C. will turn partly on the date assigned to the Siloam Inscription."

The excavations at Beth-Shemesh were concluded in December, 1912, and I trust that the results will be of interest to the subscribers to the Palestine Exploration Fund. I would like to take this opportunity to say how grateful the Committee are to Dr. Masterman, our Hon. Secretary in Jerusalem, for the assistance he has given during the work.

In conclusion, I would once more call attention to the great importance of establishing a British School of Archaeology at Jerusalem. Such schools have been established at Athens and at Rome, and are doing admirable work. Surely it is of as great, if not of greater importance, that there should be a place in Jerusalem where students of the Bible could acquire a knowledge of the history, geography, and archaeology of the Holy Land. Year by year books on Palestine are written by travellers, who know but little of the subject and repeat the same errors; it is to be feared that these popular books divert attention from true knowledge; and the effect might, to a certain extent, be counteracted if there were a school, with library and museum, where travellers, as well as students, could obtain authentic information. May I express the hope that, before long, some generous donors may provide the funds to enable such a school to be started, and that it may be

supported and encouraged by the Universities in the practical way of giving travelling scholarships to divinity students and others who wish to learn something of the Land of the Bible.

The CHAIRMAN.—Ladies and gentlemen, according to the programme, I am afraid you are condemned to listen to a few remarks from me. (Applause.) At this time in the afternoon I think you will not want a very long speech, and, indeed, after the extremely interesting address that we have had from Sir Charles Watson, I feel that anything I have to say is in danger of being rather an anticlimax. But there are a few things I should like to say as the opportunity has been given to me. In Sir Charles Watson's address, and the photographs accompanying it, you had an example of the work of excavation as it is done nowadays by scientifically trained explorers, not only at that particular spot, but in many places round the basin of the Mediterranean. What I have to say is in connection with this general work of excavation and the character of it at the present day. This Society has been in existence, I think, for very nearly fifty years, and has seen a great deal of the work of excavation and exploration, and I think, if you look back over it, you will see that the character of the work has undergone some change. When excavations began in the historic spots of the Nearer East, naturally explorers made their first object the great places known to history with which there were literary traditions connected, and they explored primarily with a view to the already known history of the places—I am thinking of such places as Nineveh, to begin with, the excavations of Layard and Rawlinson on the site of the great towns of Assyria, or the excavations of Wood at Ephesus, or Newton on the Mausoleum at Halicarnassus, or the work of Schliemann at Troy, Mycenae, and Tenedos, and the German archaeologists at Olympia. Those were all great historic places, and the interest of them was obvious. As a rule, the explorers were thinking only of one period of history when they worked on them. There have, of course, also been later explorations of the same type, like the French work at Delphi, which was only lately finished, and, perhaps more striking, the explorations of Sir Arthur Evans at Knossos, which, however, cover a wider range of time. Of course, in Palestine you have the same class of exploration, notably, all the work that has been done at Jerusalem by the series of distinguished officers of the Royal Engineers, culminating

in Sir Charles Watson (applause), who has been working at Jerusalem, and the surveys that have been made of Palestine. That is the character of the excavation and exploration in earlier days. No doubt we shall be glad to have similar opportunities nowadays, but as the greater places are worked out, they become more rare, and, consequently, during this present generation the character of the work seems to have changed somewhat. It is not only that the principal sites have been worked out. It is also that our historic horizon has widened. We think now, not only of one period of history, but we try to carry through our exploration so that it covers the whole range of the history of the site from the first time it was inhabited by man down to the latest times in which its history has any interest. I suppose that conception was first realised to some extent at Troy. Schliemann, working there, did discover that there had been more than one city of Troy, and though he was not able to carry out the thing right through as it has since been done, he did show that there were successive civilisations on the same site. That conception has been carried to a much greater length since that date. We realise now that the civilisation which we are principally concerned to investigate in regard to a particular site had its predecessors as well as its successors, and we try to get down to bed-rock, not only literally but also metaphorically. For instance, if you want to understand the Hellenic literature and history, you want to know something of pre-Hellenic conditions. Until lately, one treated Greek civilisation as a thing by itself with no particular origin. Now we are learning at any rate that the soil of Greece was occupied by other peoples before the Hellenes, and the question of the connection between the two is one of the problems that archaeology has now under consideration. Similarly, if you want to understand Biblical history, you want now to know all you can of the nations that surrounded Palestine, and the peoples with whom the Israelites came into contact, and what they may have learned from them or taught them. Therefore we want to investigate the civilisations of Babylonia and Assyria and the Hittites, with regard to which a great work is now going on, and on the other side we want to investigate the Egyptian and the Philistine civilisations. One goes even further back than that. One of the most striking developments of archaeological science within the last ten years is the research into the early civilisations of the Aegean and the Mediterranean Basin. That all centres on the great work that

has been done in Crete, but it is not confined to Crete. All around, in Greece itself, in Thessaly, in Macedonia, and up into Servia, and again on the other sides of the coast of the Mediterranean, as far as possible, explorers are trying to get back to the Bronze Age and to the Stone Age, back as far as prehistoric man has left any traces. That is the work that is now being carried on, and that applies—this is the point to which I want to go—that applies also to the work of your Fund. It may not be possible in future to find sites of the interest of Jerusalem on the one side and of Nineveh on the other, and though there are still some sites which have a bearing on Biblical history, like that of Carchemish which is being investigated for the British Museum, and where remarkable results have been found this year, as a rule we shall have to take sites of less sensational character and we shall have to be content to put together the results which are arrived at from a number of these different places.

You heard Sir Charles Watson say just now that Dr. Mackenzie was arriving at a fuller knowledge of the conditions of his work from his experience in several different sites in Palestine. That, no doubt, is thoroughly true. Just as scholars in the middle of the last century spent a great deal of time in collecting inscriptions and putting them together to produce ultimately some picture of the historical conditions of the countries from which they came, so now, explorers of the earlier and prehistoric civilisations have to work out a great number of different sites, each of them perhaps contributing a small amount, all collectively giving us some knowledge of the civilisation round the Mediterranean Basin which is ultimately, I suppose, the mother of the civilisation in which we live. Take one of the problems—one particular problem, which Sir Charles Watson has mentioned, and which affects you very closely—that is, the nature of the Philistine people. We have known the name “Philistine” ever since we have read our Bibles, but we have very limited ideas of what that meant. It meant only the antithesis of the Israelite. Now we are beginning to get at it from the other side. Explorations in Crete and on the coasts of the Mediterranean are giving us glimpses of the presence of these people, and we may hope, as the explorations go on, to get a clearer idea of who they were, and of what their working, if any, was on the civilisation of the Mediterranean as a whole. There is even the pleasing suggestion that the Philistine, instead of being

typical of the absence of culture, may have been the means of bringing and spreading culture round the basin of the Mediterranean. That I do not give you as an historically ascertained fact at present, but it will give special interest to the work at Ascalon, if it is possible to follow up the preliminary inquiries which Dr. Mackenzie made there last year, and of which the report has already appeared in the *Quarterly Statement*. That, I imagine, will be a large work. I do not know anything of the plans of your Society, but it sounds an attractive site, and one which would be very well worthy of carrying out, if you are able to do so.

That brings me to the last point I want to detain you with, namely, the financial aspect of this class of work. As you can realise, the excavation of a large site means a large expenditure of money, and it is not your experience alone, it is the experience of all the Societies I am acquainted with that are engaged in archaeological research, that they have great difficulty in raising the necessary funds for their purposes. In all meetings of this kind it is necessary to appeal to the friends of the Society in question to do their best to increase the membership of the Society and to bring in fresh subscriptions. But that is not quite all. It seems to me that there is a further ideal which would be a very useful one to work towards. Here we have in England a number of different Societies, some working in Greece, some in Rome, some in Crete, some in Egypt, some in Palestine, some in Mesopotamia, all engaged on the same class of work, all of them collecting money as best they can, all of them in want of more money, but all of them having their ups and downs in the matter of important work. At one time one Society will have an important site on hand, at another time another. What it seems to me we want is some Central Society which would be able to help from time to time the various different Societies which are doing good work in their own particular spheres. (Applause.) That is not an ideal which ought to be beyond reaching. That function is in other countries than this the proper function of National Academies. In this country, if we hear the mention of an "Academy," apart from Academies of art, we think mostly of the French Academy, which no doubt is the most famous, and regard it as a Society of literary gentlemen who meet together and perhaps prepare a dictionary, or perhaps discuss literary questions; but that is not really the standard type, if one may call it so, of a foreign

Academy. The Academies of Berlin and of Vienna and Rome and St. Petersburg, and some of the Academies of Paris as well, are engaged, not in honorary or ornamental work, but in subsidising and directing and guiding scientific and archaeological and historical work of the most varied kinds. That, it seems to me, is a very proper function. An Academy of that kind, having funds, is what we want here. Of course all of them are provided with money by the Governments of the countries to which they belong to a much greater extent than we ever seem likely to get from our own Government; they have considerable funds which they can allot to the work of individuals or of Societies which they consider worth supporting. That is, I think, what we want here. We have an Academy, the British Academy, which is anxious to do that class of work, and which I think I may say from its membership is very well qualified to hold the scale, so to speak, among a number of competing claims. The only trouble is that it has not got sufficient funds to do this, except to a very small extent, but if that Academy could be endowed either by the Government or by private benefaction with funds for this purpose, I believe those funds could be employed to greater value and to greater effect than they could be by being distributed among the existing societies. The Academy would be in a position to say, "This year such and such a Society has an important and expensive piece of work on hand, therefore we will help it this time"; next year the conditions might have changed, and they would transfer their subsidy to some other Society. I am quite sure that all these Societies would gain enormously by the existence of a central fund which would help them by the means I have indicated. If any of you have means to help in that direction you would be serving, not only the Palestine Exploration Fund, but all the other funds of kindred character, of which there are so many in this country.

Ladies and gentlemen, that is all I wish to put before you, except this, that I want just to thank you for the honour you have done me, through your Council, in inviting me to occupy the Chair of so distinguished a Society to-day. (Applause.)

Mr. WALTER MORRISON, *Treasurer*.—Ladies and gentlemen, I have a pleasant duty to perform, and that is, to ask you to pass a cordial vote of thanks to Sir Frederic Kenyon for the compliment which he has paid to all of us in presiding over our Meeting here

to-day. He has very properly said that the Palestine Exploration Fund conducts its work in a scientific spirit. I think I may remind you that we are thoroughly proud of knowing that we were the earliest Association of its kind that was ever formed. There was an Association, for instance, that sent Burckhardt to explore the Eastern Land, and tried to explore the sources of the Nile—it was a very small Society, and the money was found by a few men, but the work of the Society was done in a scientific spirit. We have set an example to others which has not always been followed. We have always been on exceedingly good terms with the British Museum. There could be no possible difference between us, and those in charge of the Museum have always been ready to help us in every way by advice and giving us information. We may well be proud of our Museum; there is nothing like it in the world. I suppose that is partly owing to the good trade we had, and in the nineteenth century, while other countries were at war, we were making money, and public spirited men put the Museum on its legs and have been helping it ever since. Sir Frederic Kenyon, as the Chief Librarian, is the head of that magnificent institution. There is nothing like its Library in the whole world, and though in time to come the Library may push the inhabitants of this country into the sea, we hope at all events it will last our time. (Laughter and hear, hear.) I am sure we all feel it is a great compliment to us that a man of such very great distinction should come to give us a helping hand, and I am sure all of us wish to thank him for the admirable and helpful address which he has favoured us with to-day. (Applause.)

REV. ARTHUR CARR.—Ladies and gentlemen, I beg to second that proposition of a vote of thanks to Sir Frederic Kenyon which I am sure will be carried unanimously.

MR. MORRISON put the Resolution, which was carried unanimously.

THE CHAIRMAN. Gentlemen, I am extremely obliged to you for that Resolution, and to Mr. Morrison for the very kind way in which he proposed it. I really need not assure you, I think, that it is nothing but pleasure to the British Museum and all its officials to do what can be done to forward work of such importance as that which your Fund has in hand. The Museum would not hold the

position which it does if it was not for the sympathy and very often for the valuable help which it gets from friends outside. That I should like to repeat as often as I get the opportunity of saying it in public, and our feeling of gratitude to those who help and sympathize with us in that way is very keen, very much alive, and quite inexhaustible. Ladies and gentlemen, I am very much obliged to you. (Applause.)

There is one other Resolution which will be proposed by Sir Charles Watson.

Sir CHARLES WATSON.—Sir Frederic Kenyon, I rise to move “that the best thanks of the Palestine Exploration Fund be conveyed to the Council of the Society of Antiquaries for allowing the use of their Lecture Room for this Meeting.” I am sure we all feel very much obliged to the Society of Antiquaries, and you will agree with me that it is an admirable place for us to meet in. (Applause.)

The CHAIRMAN.—That motion, I think, can be put without further seconding. Carried unanimously.

That concludes the business of the Meeting.

THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER.

(Continued from Q.S., 1912, p. 62.)

VISITORS admitted are received by the master of the house if they are men, and by the mistress if they are women. In summer, so long as it is daylight, they are entertained on the cooler terrace, to retire into the porch or divan at nightfall, and in the room in winter. As soon as they are seated, either on the divan or on the carpet on the floor, the arghileh is properly lit and is put before the smokers. It is presented by the servant or by the master with a gracious bow. Sweetmeats are next presented on a tray and the inevitable tiny coffee-cups follow. In Christian houses, brandy (called *'aruk*) is also offered. Moslem women always hide in another

room, or in the wide window, as long as male visitors are in the house; in Christian houses the women mix decently among the visitors. If the visit is prolonged for the whole evening, cards or other games help to pass the time. Conversation about politics, war, commerce, or religious observations are carried on. If of different beliefs, the opposite religion is always very much respected, and the good points of each demonstrated. Religious disputes sometimes occur between Christians of different churches. Visits are very frequent during feasts and in the month of Ramadan, in order to spend the long evenings as agreeably as possible. Visitors, on leaving, are conducted sometimes only to the outer door, sometimes to the street.

As a rule the Moslim is owner of the house he lives in. If the family is numerous, and there is more than one married couple, the bedrooms alone are separated. The wide porches, courts, terraces, as well as the few articles to encumber them, sometimes allow whole generations to live together. The man alone carries on outside affairs, whilst in the house the woman leads and directs the household. Private rooms, *e.g.*, for study or the like, are not found, as the study of the Koran is left to specialists, and does not require any room for the purpose. The protruding window and balcony—generally a step higher than the floor—is called *sharafet*, and may be considered a kind of closet, especially if a curtain separates it from the lower part. The portable hearth, also called *munkāl*, is placed here and the food prepared without stepping out of the room. The obnoxious fumes of the coals escape through the lattice-work, and thus do not incommode the inmates.

The man is lord of his wife, or wives, children and servants, and receives all respect due to him. He may be a tyrant, in which case he scolds and beats everyone according to his or her merits in his eyes, or he may be kind to everyone and enjoy family life to a certain degree. The wise wife may also in reality lead everything and feign submission, as this is the foundation of Moslem happiness. As a rule, the husband is more feared than loved by the female members over twelve years old: the state of dependence in which they live, being almost excluded from street-life, gives the Oriental women a feeling of inferiority without suffering. Female emancipation has not yet begun in a country where no women remain single; for it is an exception for a girl to remain unmarried, at least among Moslems. It is not very frequent among Christians either,

though modern instruction has brought up Christian girls to another level of ideas, higher aims, etc.

The father of the family is honoured with the title of Abu So-and-so, "father of," and then the name of his eldest son, or, if there is no son, daughter, or even by the name of *his* father, if he has no children. Thus Mohammed, the son of Hassan, having no children, will be called Abu Hassan. Orientals love big families, yet, in spite of polygamy, large families are the exception, not the rule: infant mortality being a chief cause. In poor families, the woman is often allowed to go out and work among the neighbours, such as washing, sewing, and so forth. Perhaps, as a consequence of the greater degree of equality in the working-classes, there is more mutual sympathy and family life amongst the poorer people, as the woman helps to support the family, and understands the value of money better than those in the upper classes. Living in a more reduced space, and coming in closer and more continual contact, they feel more like persons helping each other to support the burden and heat of life.

Among the more wealthy classes, where the women never see real life and misery, and live almost secluded from the world and from their near relatives, the woman looks on her husband as the father of the children and purveyor of all wants. She hardly knows how buying and selling is carried on, nor does she care to know very much about it, provided there are provisions to prepare the meals.

When the owner of the house and his sons come home from the shop, they meet in the divan and await the supper, the only substantial meal taken together. Rice, meat and vegetables are served on the low table round which the family members squat to eat. Meals are very short, no long conversations are carried on, and every one sits with the upper part of the body upright. Leaning is prohibited by law, all food is served at once and every one chooses his food. Knives and forks are never used, but wooden or metal spoons are put into the general dish, and every one eats from the central dish without the help of a plate. The different dishes are treated in like manner, the people reaching from one to another, whilst a loaf of bread (very small and soft) is carried in the left hand and accompanies the spoon to seize the drops of broth. In many houses spoons are considered a luxury, and the food is carried to the mouth by the hand. They do not as a rule drink during the meal; so when water is asked for, it is as much as to say: "I have

done eating." The hands and mouth are washed with water and soap, and the table and food are carried away by the women-folk.

After supper, coffee is brought to the men, and arghileh or cigarettes are smoked. The news of the day is told, or else some one may tell stories. The world of ghosts is very well known, and thrilling and terrifying stories are told and retold. The women firmly believe every word, and in their terror will not dare to step into a dark place for the rest of the night. *Ghuwailat* is the female of the ghoul, and in towns these anthropophagical ghosts are very much feared, and much more believed in than in the country. Ghost stories seem to thrive in the dark streets and ruined houses of towns, in the almost deserted quarters such as the Armenian quarters in Jerusalem, or round the Damascus Gate and the region about the Dung Gate, where the impenetrable cactus-hedges are enough to give birth to the most frightful tales.

In the house every one goes barefoot and the more cumbersome out-of-door clothes are put away and exchanged for wide and easy ones. The women have clogs, which are also a warning of their approach; no decent man will look at a woman, if he is not of the nearest of kin. To do so would be an offence and bad taste.

Orientalists go to sleep very soon after supper, as they are early risers. Evening prayers are said before going to bed by the men only, and prayers are repeated in the morning before leaving for work. Before going away they take a cup of coffee. There is no ordinary dinner, though aristocratic classes have their *ghadhū* at noon; compare Joseph in Egypt (Gen. xliii, 16) and Ben-hadad (1 Kings xx, 16).

The ancient Hebrews had their meals very much in the same way as the modern natives. Jacob tells his father to arise and *sit* and eat (Gen. xxvii, 19), and Saul sitting down to eat with Jonathan and Abner, remarks the absence of David (1 Sam. xx, 25)—they also ate together in the family. Elkanah gave portions to his wives and children (1 Sam. i, 4).

The different kitchen implements have already been described in the paragraphs on the copper-smith.

The food was placed on the low table. Though the principal article of food, called by the generic name of *aish*, lit. "living," or *khobz*, is bread, yet the natives have a very varied assortment of different articles, the principal of which are, rice (*rū*), cereals (*ghelāl*), flour (*ḥīn*), meat (*lahm*), vegetables (*khedār*), milk (*ḥalīb*),

honey (*ʿasal*), eggs (*hēl*),¹ green fruits (*ḡawāk*), and dry fruits (*ḡmār*). We find the Hebrews possessing all these with the exception of rice, which was of later importation.

Rice being the most important article of food in the towns, where vegetables cannot always be depended on, is prepared in several dishes, such as boiled rice (*rūz meḡfalal*), which is often made yellow by saffron, and is prepared with *samm* (butter); it is relatively dry so that it can be piled up in the centre dish. Rice is usually imported from Egypt, India, Genoa: the rice culture around the Huleh or Merom district has not answered its purpose. The national dish is chopped meat and rice put into vine-leaves called *warek*, with vegetable-marrows emptied and stuffed with rice and meat (*maḡshī*). The *maḡḡūney* is a rice-dish with fish buried in it, whence the native name. The *maḡlūby*, or “turned over,” consists of layers of rice and meat baked in the oven.

The *cereal dishes* are: the *borghol*, which is wheat boiled and broken in a coarse mill when dry. The *mujaderet* is a mixture of rice and lentils strewn with small bits of roasted onions. Its strange name—meaning “small-pox”—is given on account of a vague resemblance in colour to that disease. The *ʿadas*, or lentils, are prepared with more broth than the foregoing dishes. The *ḡaliyeh*, or parched corn, is mostly used by fellahin.

The *flour dishes* are: the *ḡḡīniyeh*, a semi-liquid mixture of sesame flour and oil. The *zalābiyeh* is a sweetened pastry fried in pans, in the shape of thin broad cakes. The *maḡḡūty* is made of small bits of soft bread on which is strewn sugar, and warm *samm* is poured on the whole. The *shaʿiriyet* is the home-made vermicelli, the name is from the small rolled bits in form of “barley-grains.” The *mʿshāt* is made of pieces of cauliflower dipped in a thick flour-paste and fried in oil.

The *meat dishes* are: the *yakhny*, a stew, generally of sheep or goat’s meat, with a few vegetables. Orientals do not care for beef. Pigs are prohibited by law. Venison is not sold in the market. If a man kill anything he will first cut its throat, so that it may be lawful for him to eat it. Pigeons and chickens are sometimes stuffed with rice and onions. *Kafta* are chopped meat cakes with bread

¹ Eggs are never used mixed with other food, after the European fashion, either in cakes or puddings or the like. They only eat them fried in oil or *samm*, or roasted in the warm ashes; they do not like to eat them lightly boiled.

baked in *samm*. *Kibbet* is pounded wheat and meat cakes having an oval form. *Kebbāb* are small bits of meat stuck on a skewer and roasted in the fire. *Kharāj mahshi* is a whole lamb stuffed with rice and other ingredients and baked in the oven. *Zarb* is a whole lamb roasted in a stone oven prepared specially for this purpose—generally in the field—with loose stones. When they are incandescent, the lamb is put in and covered with hot stones, where it remains for half an hour or more.

The *vegetable dishes* comprise all kinds of boiled or roasted or baked varieties: The *mchamuz* are roasted vegetables put either into the fire or into the oven. The *humuz* are chick-peas: the whole plant is roasted with leaves and peas, and eaten warm or cold. The *humaid* is sorrel prepared like spinach.

The *milk dishes* are: the *haytaliyet* from milk and starch stirred together till it is thick, with roasted sesame-grains strewn on top. The *jibn* is white salted goat's cheese. The *kishk* is sour milk mixed with coarse-ground wheat and dried in the sun; when prepared it is soaked in water and made fluid. The *labban* is sour milk. The *labbaniyet* is sour milk with bits of caper twigs. The *heriset* is a paste made of pounded wheat and meat, with butter and spices. *Mehlabiye(t)* is a dish of pounded rice with milk and sugar.

Preserved fruit with sugar, honey, or grape-juice, is called *tütley* or *mekhallal*; though *khal* means vinegar, they are not necessarily preserved in vinegar. Grape-comfits are *tabikh 'eneb*, boiled down till the whole is as thick as honey. Quinces are also prepared in the same way, or jelly is made of them; this has the special name of *tütley*. The *kamar ed-din* consists of squeezed and boiled apricots, prepared in slabs. Made in Damascus, it is generally carried by the *Haj* on the way to Mecca. In the market it looks like reddish-brown soft leather; for the table it is soaked in warm water or eaten cold. *Sour and salted fruit*: the *turshey*, white turnips in vinegar; the cucumber (*kheyyār*) in vinegar; beans (*ful* and *turmus*) in vinegar; *erzē*, broken olives salted only; *zeitūn*, whole olives in salt water. *Dry fruits* comprise: the *kutain*, dry figs (only called so in Palestine), *kutain* means dry fruit in general; *zhīb* are raisins, *thamar*, dates, *jūz*, nuts; almonds are called *lūz*, and pomegranates *rummān*.

These are some of the principal dishes which are prepared. There are also many dishes taken cold, as oil, honey, milk, and the like; they are called *ghemās*, "to be dipped into."

The Hebrews had the principal articles of diet, and no doubt prepared dishes which, though not mentioned, may be guessed. The *kālī* was very much in use; Abigail brought some to David (1 Sam. xxv, 18) and Ruth received some from Boaz (Ruth ii, 14); Abraham made cakes on the hearth for the angels (Gen. xviii, 6) and Jacob prepared a dish of lentils (Gen. xxv, 34).

Of *flour dishes* the Hebrews were very fond. The cakes of fine flour mingled with oil (Numb. vi, 15) correspond to the *zahābīh*, and the "pieces of bread" (Ezek. xiii, 19) to the *maftūtī*. There was a pastry cake made with honey (Ex. xvi, 31) resembling the Arabic *metabak*, which is of the same preparation. Tamar fried cakes called *lēbībōth* for her brother (2 Sam. xiii, 6).

Game was appreciated by the Israelites as also by the Moslems: it was generally roasted in the field. The modern fellahin and Bedu gather wood and put the game on a gun-stick and roast it over the fire. Meat dishes were numerous. Abigail brought five ready-dressed sheep to David (1 Sam. xxv, 18). Gideon made a stew of the kid, which he put on a tray, and made soup in the pot (Judges vi, 19). The Israelites before leaving Egypt ate roast meat, roast with fire (Exod. xii, 9). The sons of Eli preferred roast meat to boiled (1 Sam. ii, 15). The marrowy parts were also eaten as a delicate dish (Isaiah xxv, 6). Pigeons and other birds were lawful.

Vegetable dishes of all kinds were common (Numb. xi, 5; cf. 2 Kings iv, 39), though the young student who was sent to gather vegetables brought his lap full of the squirting cucumber (*Erbalium officinarum*), which he mistook for the edible cucumber, and would have poisoned the whole company but for the intervention of Elisha. The dish which Boaz had prepared for his servants and to which he invited Ruth (ii, 14) was probably vegetable, consisting of the sorrel prepared as above described. The Hebrew *hamez* and the Arabic *hamafe* are both sour, and, perhaps, contained this vegetable. The dove's dung, which is mentioned in 2 Kings vi, 25, as sold in the famine, was perhaps a kind of sorrel; cf. the Arabic *rijel el-hamām* lit., dove's leg.

The *milk dishes* were also manifold in a land flowing with milk and honey. Jael offered milk to Sisera (Judges iv, 19). Job mentions the goat's cheese (Job x, 10). David the shepherd brought ten loaves of pressed milk (1 Sam. xvii, 18) to the captain of his brethren in the camp; as it was a costly dish, Jesse sent it to the

commander of the regiment. We may, perhaps, compare the Arab *harīset*.

Preserved fruit was equally well-known. They preserved grapes like the modern *mekhallal* or '*eneb tabīkh*. *Dried fruits* would comprise dried raisins (Numb. vi, 3), figs (1 Sam. xxv, 18), and dates (Lev. xxiii, 40). The nut-trees of Urtas are apparently mentioned: "I went down into the garden of nuts, to see the fruits of the valley" (Cant. vi, 11); almonds were known by the patriarchs (Gen. xliii, 11) and were a product of the land. Pomegranates were plentiful before the days of the entrance of the Israelites (Deut. viii, 8).

Blood is prohibited to Moslems as well as to the Jews (Deut. xii, 16), and none will eat the flesh of the swine. The indigenous Christians also do not use blood; this no doubt is owing to the influence of the Moslems.

Water is the beverage after table, and coffee is taken only after supper or when guests are present.

The bedding is spread on the floor on a mat or carpet, and all the family sleep together under one or more coverings according to the number. The clothes which are not in immediate use are laid aside and piled up in a niche behind a curtain, and covered with a sheet to keep off the dust. Clothes-brushes are rarely used, and shoe-brushes were unknown till the introduction of European shoes. Shoe-blacks—generally Jewish street boys—now run about all Oriental towns.

When everybody has arisen, the bedding is collected and put away till night by the grown-up female members of the family. Mosquitoes, fleas, and flies are co-inhabitants, and little is done to get rid of them; happily there is an auxiliary in the shape of a gecko, *Abū Bruiz*, "the father of leprosy," which lives and breeds in the whitewashed walls. As this reptile has the faculty of changing colour—or, rather, adapting its colour to the place it inhabits—it is sometimes almost snowy-white, though in yellow-stained houses it becomes yellowish, and on dark rocks it becomes dark. This has probably led to the belief of its poisonous or infectious nature. As long as the harmless creature runs about the ceiling, where it is almost imperceptible, and, thanks to the special structure of its paws, adheres to the walls and hunts mosquitoes and flies it is believed harmless; but should it drop down on someone or fall on the clothes it may communicate leprosy (*baraz*) or scald-head (*kara'*). This belief that the houses may be leprous (Lev. xiv, 34) is a very

old one, and originated perhaps through fear of the gecko. The law minutely describes the plague, "with hollow strakes, greenish or reddish," and this is exactly the colour that comes out in a damp room, when saltpetre grows on it, and gives it a leprous appearance, yet no case is ever given of a leprous house visited and healed. The Canaanites had perhaps spread the news, which they believed as firmly as a modern town Arab, and it was dreaded by the Bedawy-Israelites as much as by the modern Bedawy. The geckoes stick their eggs to the wall, or in the shelter of the window-arches, and were not their call "geck" heard from time to time, they would pass unobserved.

The gecko is an accursed animal, for when Mohammed fled from Mecca and hid in the cleft, the gecko told the pursuers جك والذبي في الشك "jik! the prophet is in the cleft" (*jik! wan-Naby fish-shik!*).

(*To be continued.*)

TELL EL-FŪL AND KHURBET 'ADĀSEH.

By Dr. E. W. G. MASTERMAN.

AT the suggestion of the Hon. Secretary, Mr. Crace, and stimulated by the interest aroused by my reading the papers of the Rev. W. F. Birch on the subject, I arranged to take a half-day off and go with Yusuf, the P.E.F. overseer, to examine the rival sites of Gibeah of Saul.

We left Jerusalem about 11.30 and first thoroughly explored the sides and summit of *Tell el-Fūl*. This lofty hill is so near the great northern high road, and is visible from so many points around Jerusalem, that it has been very familiar to me for many years, and once long ago I rode to the summit. This time we rode around its base and over a considerable part of its surface. The site is a magnificent one, especially when viewed from the east, and the outlook from the summit is over a very wide area

indeed. To the south the summit of the Frank Mountain is visible; to the north the view stretches over *er-Rām* beyond *Bireh* to *et-Taigibeh*; to the east, beyond the Dead Sea and a wide sweep of the Jordan Valley, lie a long line of the Mountains of Moab; to the west, *Kastel* and *Nebi Samu'el* crown the highest points. The strong watch-tower on the summit was, I should suppose, a place of outlook in the days of the Latin Kingdom (see *Memoirs*, III, pp. 158-160), although Dr. Mackenzie considers it far more ancient (*Q.S.*, 1911, p. 98); from here signals of approaching danger could have been made over a very wide area. With regard to the main part of the site I fear that, for once, I cannot agree with my friend, Prof. R. A. S. Macalister (see *Q.S.*, 1904, p. 254), who writes of this site: "Around (the watch-tower) are meagre traces of a small occupation." It seems to me there is ample evidence of this having been an extremely strong and important ancient site. It is in the first place a site in shape extremely well suited to primitive fortification: this is especially noticeable on the east. It is similar in size and shape to other well-known ancient city-sites. Whether the walls appearing at the surface are really ancient is very doubtful, but during the long ages in which the greater part of this hill has been cultivated the soil has slipped down covering all that may still survive of city walls. To me, at any rate, although there were many hewn and half-hewn stones, I could not be satisfied that any were necessarily in ancient position. It is probable that the statement of the *Memoirs*, III, p. 160, that "there are no traces of a former town" is due to the absence of walls at the surface. But the pottery fragments tell a surer tale. The whole area is covered thickly with fragments of "Roman" and "Israelite" pottery. On the east side especially they extend the whole way from the summit to far down in the valley. It seems to me impossible that any site could have such an enormous quantity of pottery sherds unless it had been occupied over a long period. To the east of the *Tell el-Ful* itself is a lower spur, the side of which facing the Tell is full of caves, some doubtless ancient tombs, and at least two quarries. On the north-east side of *Tell el-Ful* we found one well-cut tomb with six *kōkim* and evidences of other tombs near. On the opposite side of the valley to the south we found another opened tomb around the door of which were scattered the fragments of a broken ossuary. A more extended search, and particularly a search accompanied by a little digging, would certainly reveal

more tombs. Mr. H. Clark, of Jerusalem, has purchased some fine Israelite pottery brought from this site by the *fellahin*. Taking therefore all the evidence into consideration, I am decidedly at one with Prof. Dalman and Dr. Mackenzie in considering that *Tell el-Fūl* is the site of an important ancient city, which *may* have been Gibeah. It is a great pity that a few pits are not made, under the supervision of a competent archaeologist, to see what the remains under the surface consist of.

From *Tell el-Fūl* we rode north and, after following the modern carriage road for a few minutes, we at the commencement of the next descent turned off into the old Roman road with *Tell 'Adāseh* full in view to the north-north-west. At the *Bāb el-Muallakah*, where the old road branches, we turned north-west, following the wide but extremely rough old Roman road along which St. Paul must have been taken under strong military escort to Caesarea (Acts xxiii, 23-33), the historic road which passes by the two Bethhorons to the maritime plain. Where the road crosses *Wādy ed-Dumm*, we asked an aged fellah, a native of the neighbouring village of *Bīr Nebāla*, what the valley was called. He promptly replied *Wādy 'Adāseh*, and on being cross-questioned denied that he knew of such a name as *Wādy ed-Dumm*. This is a remarkable instance of how local some names are among the *fellahin*, for the fellah from *Beit Hanīneh*, whom we met a little later at the top of the hill, told us at once that the valley we had crossed was the *Wādy ed-Dumm*. It seems that different villages have their own names for the valley. I may mention here that it seems to me highly problematical that the name *Wādy ed-Dumm*, "Valley of Blood," has anything at all to do with the tradition of a battle fought there—long ages ago. It is simply a name given on account of the colour of its flood-waters due to the deep red-brown soil below *er-Rām*. Cf. similar phenomenon at *Nahr Ibrahim* (*The Syrian Goddess*, translated by Strong, pp. 47, 48).

The hill of *'Adāseh* now lay before us. The road to *el-Jīb* was almost impassable with boulders, so we gladly turned aside, followed a flower-besprinkled lane running between orchards of figs, almonds, and pomegranates. We turned gradually upwards up the east side of the hill. The whole of this aspect of the hill slope is well cultivated, orchards and vineyards succeeding one another all the way. We looked eagerly everywhere for pottery fragments, but, in contrast to *Tell el-Fūl*, scarcely a fragment was

here visible. Near the summit we encountered a fellah from *Beit Hanīneh* living in a rough cottage. He showed us the way to the *khurbet*, and proved most obliging and informing.

The "ruins" at the summit have been described in the *Memoirs*, but would probably repay a more thorough archaeological survey. (See *Memoirs*, III, pp. 105-6.) These are the somewhat massive remains of a small tower, a considerable *birkeh* (pool), now filled with earth, several cisterns, a partially excavated mass of white tessellated pavement, a cave dwelling (perhaps once a tomb) with a bolt hole for the door, a rock tomb, wine presses, etc. All the remains seem to point to the Byzantine period, and the pottery fragments, which are nowhere very plentiful, correspond with the same date. The remains appear to be those of some private villa with outbuildings for vineyards and farm, or, perhaps, more probably, to some kind of monastic establishment. Then a column base found here and the tessellated pavement may have belonged to a small church. Not a single fragment of more ancient pottery could we find anywhere, though we wandered all over and around the summit. The depth of débris too is nowhere in this part more than a few feet; the rock crops up everywhere. We went about in all directions and found the same evidence. At two spots, on the line indicated by the Rev. W. F. Birch, Yusuf, assisted by the fellah, sank a pit to the rock, but all the pottery fragments were Arab or Byzantine. I have the collection before me now. There is no evidence whatever that this site was ever extensively occupied and not a sherd to testify to any pre-Roman occupation at all. It was probably in those days a well wooded hill or a great vineyard. The whole shape of the hill is, so far as my experience goes, against the probability that any ancient city could have lain there. The actual summit is far too small for a city and the plateau of lower ground around is, on the other hand, in its entirety too extensive for any very ancient fortified site. The *Beit Hanīneh* man pointed out a rocky lower spur to our west which he said was also called *Khurbet 'Adāseh*, but on visiting this we found that it was an absolutely bare rocky hill with no evidence at all of previous occupation—certainly no "khurbet" (ruin).

We closely cross-questioned the man to try and obtain any other name for the hill *Khurbet 'Adāseh* but he denied knowledge of any such. At last we asked him where *Beit Lejjeh* was. He replied at once: "Of course I can show you *Beit Lejjeh*, as it belongs to us. It is

away over there" (pointing to *Tell el-Fūl*). He finally described the site as lying to the north-east of *Tell el-Fūl*. On referring to the P.E.F. large map I found *Khurbet 'Adāseh* marked there and told him so. "Yes," he said, "it is also called *Kh. 'Adāseh*. There is a ruined church there which we call *Kenāset el-'Adāseh*, and some years ago some of us *Beit Hanineh* men excavated the church and found some columns, one of which (with the capital and base) we sold to the English Bishop for 7 napoleons (this I have since confirmed) and it now stands in front of the Bishop's Church." On our way back, after paying a flying visit to the lofty village of *er-Rūm* (Rameh) we turned aside eastward from the carriage road shortly before reaching *Tell el-Fūl* and after riding for about a quarter of an hour along an ancient road bordered with large stones set on end, running to *Hezmeh*, we reached the ruin *Beit Lejjeh*—or more correctly *Beit Ellejeh* (بيت الله). There is a good-sized *birkeh*, besides a number of cisterns and a considerable area of ruined house walls. To the south-west are the half-excavated foundations of a church, but the *fellahin* have removed the best stones. On further inquiry we found the correct name of this site to be *Khurbet bīr el-'Adāseh* (عداسي) although the name *Khurbet 'Adāseh* (خربت بدير العدسي) is also known. It is quite clear from M. Clermont-Ganneau's *Researches* (Vol. I, pp. 471, 473) that this is the place to which he found the name *Beit Lejjeh* attached. Thus he says, writing in 1870:—

"North-east of Shufat, and about three-quarter of an hour's walk from it after crossing *Wād Kerun Abū Rīseh*, I came on *Khurbet bīr el-'Adāseh*; ruins of old stones without mortar, a not very large pool, some columns, underground buildings and cisterns. An ancient road, with a double line of great blocks of stone on the edges, runs all through this district." Apart from the direction, north-east (the other *Khurbet 'Adāseh* is north-west), the description of the remains makes it quite clear that this is the site. It is to this, then, that M. Clermont-Ganneau refers in 1874 (*loc. cit.*) when he says: "One of the fellahs told me that *Khurbet el-'Adāseh*, which I had visited three years before, was once called *Beit Lejjeh*. This fact, whose full importance I did not grasp at the moment, is, as I shall show, very interesting in connection with the mediaeval topography of the Holy Land." He then states that the identification of this site with the *Betligge* or *Beitligge* (there are other

variants), one of "the 22 casals of the Domain of Jerusalem which Godfrey de Bouillon gave to the Holy Sepulchre after his conquest," "may therefore be regarded as certainly proved."

This has taken me rather far from the actual object of this paper, which concerns localities of far older date, but if the western *Khurbet 'Adāseh*—Birch's Gibeah—were, as he thinks, this Beit Lejjeh—a mediaeval town or village, then all my conclusions regarding the site, as given above, would necessarily be wrong. As it is, I regretfully come to the conclusion that the proposal to locate Gibeah of Saul upon the west *Khurbet 'Adāseh* is impossible on archaeological grounds, and that *Tell el-Fūl* is on these grounds, if not a certainty, at least a very suitable site. By a curious coincidence the eastern 'Adāseh (*Khurbet bīr el-'Adāseh*) is very probably the successor of whatever city stood upon the summit of *Tell el-Fūl*—it is almost within stone's throw—and became the site of a settlement when more peaceful days caused towns to be built in sites more convenient, socially, than the tops of steep hills. Such a change of site took place in the early centuries of Christianity before the Arab invasion. If so *this Khurbet 'Adāseh* may actually, in a sense, represent the ancient Gibeah—now placed, however, at the foot instead of the summit of the hill.¹

¹ (*Extract from Dr. Masterman's Letter of March 9th, 1913.*)—"In connection with my visit to *Tell el-Ful*, I sent to Prof. R. A. S. Macalister a packet of pottery sherds, about which he says: 'They certainly seem to me pre-Exilic, though not, I should say, very ancient. If there are many pieces like this (and I may say there are *very* many—E.W.G.M.) on this site it would be quite safe to infer that it was occupied in the last hundred years of the Hebrew monarchy: and if so, as the Israelites were notoriously not given to building new cities, it would probably be older still, perhaps considerably so.'"

FIVE EARLY PALESTINIAN COUNCILS (OUTSIDE JERUSALEM), A.D. 196-541.

By ARCHDEACON DOWLING.

THREE EARLY COUNCILS HELD IN CAESAREA, THE METRO- POLITICAL SEE OF PALESTINA PRIMA.

1. The Paschal Controversy.
2. Charges against St. Athanasius.
3. Contest about precedency between Acacius of Cæsarea and St. Cyril of Jerusalem.

1. A.D. 196—*The Paschal Controversy.*

A controversy having arisen between Victor, the thirteenth Bishop of Rome (A.D. 188-198), and the Eastern Churches respecting the observance of the Paschal season, a Council was held in this city under the presidency of its Metropolitan St. Theophilus, and his Coadjutor St. Narcissus, the fifteenth of the Gentile Bishops of Jerusalem, and the thirtieth in succession from the Apostles.¹

Cassius, Bishop of Tyre, and Clarus, Bishop of Ptolemais, also took part in the proceedings. From the fact that these two Diocesan Bishops attended this Synod at Caesarea, it is clear that the limits of the Ecclesiastical Province did not in this case coincide with the Civil Province. Geographical facilities of access sometimes made themselves more felt than the Provincial boundaries, as laid down by the Imperial Government.

It is important to remember that Pope Victor, who had no jurisdiction in the Province of Asia, at first merely requested Polycrates, the Metropolitan (Bishop of Ephesus), to exercise the authority which he possessed, and to convoke the Bishops of this Province.

“It had been the practice of the Asiatic Churches to celebrate the Paschal Supper on the fourteenth day of the first Jewish month

¹ St. Narcissus presided over the Church of Ælia with great reputation towards the close of the second century.

—the same day on which the Jews ate the Passover; and three days later, without regard to the day of the week, they kept the Feast of the Resurrection. Other churches, on the contrary, held it unlawful to interrupt the fast of the Holy Week, or to celebrate the Resurrection on any other day than Sunday; then Easter, consequently, was always on a Sunday; and their Paschal Supper was on its Eve. The Asiatic or quarto-deciman practice was traced to St. John and St. Philip; that of the other Churches to St. Peter and St. Paul." Robertson's *History of the Christian Church*, Vol. I, p. 56. Murray, 1854.

"It is singular that the only detailed account we have of the Acts of this Assembly has been preserved to us by our own Bede (A.D. 672-735) in his treatise on the Vernal Equinox. . . . It was likely that in a country where the Paschal Controversy raged so long and so furiously as in our own, a document of this kind should have been preserved with more than usual care: while the ecclesiastical intercourse between Britain and the East adds a still greater probability to the authenticity of the document." Neale's "Patriarchate of Antioch," *Acts of the Council of Caesarea*, pp. 32-4. London: Rivingtons, 1873.¹

Mr. Puller reminds us in his *Primitive Saints and the See of Rome*, pp. 14-19 (Longmans, Green & Co., 1900), that under Pope Victor we find the first beginnings of the claims of the See of Rome. This Pope conceived the idea that the Church of Rome had the right of coercing the Eastern Churches, and ordered them, under pain of excommunication, to follow the Western observance of *always* keeping their Easter on a Sunday. On their refusal he excommunicated them.

2. A.D. 331—*Charges Against St. Athanasius.*

A second Council was summoned to inquire into the truth of some charges brought against St. Athanasius by his enemies. It is stated by Theodoret (*H.E.*, I. 26) that Constantine was induced to name Caesarea by the Arian party, who selected it because the enemies of St. Athanasius were in a majority there. The Emperor, however, may have given the preference to this city because he reposed the greatest confidence in the moderation of its Bishop.

¹ See "The Council of Whitby," A.D. 664, in Dean Spence's *The Church of England, A History for the People*, Vol. I., Chap. X. Cassell, London, 1897.

The Council was not held till A.D. 334, thirty months later, when St. Athanasius was further accused of being responsible for the delay. He knew too well to what party Eusebius, the Metropolitan of Caesarea, A.D. 313-340, "the Father of Church History," was inclined, to appear at this Council. On his non-appearance, proceedings, by order of the Emperor, had to be adjourned to the Council of Tyre, under the tenth Bishop (Paulinus), A.D. 335. To Tyre accordingly, in the summer, St. Athanasius went with about fifty of his Bishops Suffragan. He was condemned by default, on the most frivolous grounds by this Synod, which had no sort of jurisdiction over him, except what it obtained from the Emperor.

3. *A.D. 357 or 358—Contest About Precedency between Acacius of Caesarea and St. Cyril of Jerusalem.—A Third Council was held in Caesarea.*

Acacius, the pupil and biographer of Eusebius, succeeded his master as Metropolitan of Caesarea, A.D. 340.

He consecrated St. Cyril (Κύριλλος) (the author of the celebrated *Catechetical Lectures*) Bishop of Jerusalem, A.D. 351.

In accordance with the seventh Nicene Canon, Acacius claimed right of priority for his Metropolitan See over the See of Jerusalem, which placed the Bishop of Ælia Capitolina under his Metropolitan. St. Cyril refused to yield.

Acacius (from a personal defect known as 'Ομοροφθαλμος), supported by some Palestinian Bishops, deposed St. Cyril, A.D. 357, at a small packed Synod of his own adherents.

Before the destruction of Jerusalem, A.D. 70, Caesarea had become the civil Metropolis of Palestine. The Church, as has already been stated, followed that arrangement—the Council of Nicea, A.D. 325, having decreed as follows :

"Since custom and ancient tradition have prevailed that the Bishop of Ælia should be honoured, let him, saving its due dignity to the Metropolis, have the next place of honour."

Dr. Bright, in his first volume of *The Age of the Fathers*, p. 103, happily describes what occurred :

"A remarkable instance of the conformity of ecclesiastical relations to civil, is exhibited in the arrangement made with respect to the Churches of Palestine. If purely religious associations

were to decide such points, they would certainly have made Jerusalem metropolitical; but the centre of provincial government, as we learn from the Acts, was not Jerusalem, but Caesarea; and therefore, all such associations notwithstanding, the Bishop of Caesarea is acknowledged to be Metropolitan over all the Bishops in the Province, including the successor of St. James 'the Just,' the Chief Pastor of the Mother Church of Christendom, to whom 'ancient custom' gives only an honorary precedency among the Suffragans of the Metropolitan See."

Some years afterward a similar contest about this same claim was waged between Juvenal, the forty-third Bishop of Jerusalem, *c.* A.D. 420, and Maximus, the forty-second Patriarch of Antioch.

The ruling object of Juvenal's episcopate was to obtain the elevation of his See from the subordinate position it held under Caesarea. The increase of pilgrimages to the "Holy City" inspired Juvenal with a not unnatural desire to make his throne truly "apostolical"—supreme in Palestine.

The question ultimately came before the Emperor Marcian, who ordered the Commissioners at Chalcedon to settle it.

At last Maximus, weary of the controversy, agreed that the three Provinces, called the "first, second, and third Palestine," should be released from their subjection to his Patriarchate, and constitute a new one, of which the Bishop of Jerusalem should be the head; and this arrangement was finally sanctioned by the Council of Chalcedon, A.D. 451.¹

4. *Council of Diospolis: (the Ancient Lydda).*

December 20th, A.D. 415.

A renewed effort to quell Pelagianism was made by two deposed Gallic Bishops, Heros of Arles, and Lazarus of Aix, who laid a formal accusation against Pelagius before a Local Council at Diospolis (the ancient Lydda), at which Eulogius, of Caesarea, Metropolitan of Palestine, presided. Fourteen Bishops were summoned, including John II, Bishop of Jerusalem, who supported Pelagius. The two accusers were absent from the hearing, owing to the illness of one of them, but a document was handed in containing the principal charges.

¹ See the "Decree on the Jurisdiction of Jerusalem and Antioch," Session VII. *A Select Library of Nicene and Post-Nicene Fathers*, Vol. XIV. Oxford: Parker and Co., 1900.

Pelagius confessed some of the propositions attributed to him, but he denied the sense which his accusers put upon them, maintaining that they were capable of being understood in a sense agreeable to Catholic truth.

The Council, unfortunately, was little versed in Western questions, and desired to act with moderation. As the Greek Bishops were unable to examine the writings of Pelagius critically, which were in Latin, they felt obliged to take his own word for the soundness of his views, and accordingly acknowledged his orthodoxy.

St. Augustine, after he had received a full official record of this Council, argued that Pelagius had only escaped by a legal acquittal of little moral worth, obtained by evasive explanations, and by his condemning the very dogmas he had before professed.

The fiery spirit of St. Jerome, when at Bethlehem, took an active part in his opposition to Pelagius, and he did not hesitate to speak of "the wretched Synod of Diospolis."

5. *Council of Gaza.*

A.D. 541.

At the Council of Gaza, Pelagius I (the first Pope of that name, A.D. 555-560), then a Deacon, and Roman Legate at Constantinople, was sent by order of the Emperor Justinian I, (the Great), with letters to Gaza, where Paul,¹ the twenty-ninth Patriarch of Alexandria, had been banished. These letters ordered the deposition of Paul, which was accordingly carried out.

This local Council was attended by Peter, Patriarch of Jerusalem, Ephraim (surnamed Amadas), Patriarch of Antioch, the Metropolitan of Ephesus, and other Prelates.

The story of the fall of Paul is involved in much confusion. He was consecrated by St. Menas, Patriarch of Constantinople—this being the first instance of an Alexandrian Prelate being consecrated from the Throne of Constantinople.

ST. LUKE'S MISSION,
HAIFA-UNDER-MOUNT CARMEL,
May 10th, 1913.

¹ Paul was a native of Tarsus, and had been a Monk or Abbot of the Upper Egyptian State of Tabenna, founded by St. Pachomius, c. A.D. 340. Paul only held his See for about two years, from A.D. 539-541.

OLD HEBREW SIGNETS FROM GEZER.

By E. J. PILCHER.

WHENEVER the Fund carries out excavations upon a site in Palestine, the native population awakens to the fact that the antiquities of the country possess a pecuniary value, and the fellahin are stimulated to search for marketable objects. On some grounds this is to be deplored, because one site systematically plotted out and examined scientifically is worth a thousand miscellaneous antiquities which have been obtained without any accurate record of their position and association with other articles. On the other hand, it would involve enormous expense to investigate every likely corner of a given locality; and the interested activity of the native digger may occasionally unearth something of importance which might otherwise be missed. The work of Mr. Macalister at Gezer has had the usual result of inspiring local investigation, and during the last year or so a number of ancient tombs in the neighbourhood have been discovered and rifled. It is, of course, difficult to obtain exact information; but it seems that a considerable amount of pottery, and a few other articles, have been obtained in this way, and have been scattered in various directions, some of them eventually finding lodgment in the museums of Europe. Our old friend, Mr. Herbert E. Clark, of Jerusalem, has been enabled to acquire several good specimens of pottery, similar to the series described in Mr. Macalister's *Excavation of Gezer*; and he also sends us impressions of two ancient seals, which are of more than ordinary interest.

The first is inscribed with a well-known Hebrew name, and is a fresh contribution to the class of Old Hebrew signets, which are now fairly numerous. It is illustrated in Fig. 1, and is a scaraboid of opaque bluish-grey stone, having the appearance of glass paste; but the design upon it is engraved and not moulded. The face is convex and bears a somewhat unusual device. Within a

double-line oval border is a palmetto pattern, evidently a reminiscence of the Assyrian sacred tree; but in the present instance it is much more Greek than Assyrian; in fact, as Mr. Clark points out, it is extremely like the designs found upon Greek vases of the third and second centuries B.C. Scattered in the field are seven Old Hebrew characters, reading **לשביהוה** = "of Shebaniah."



FIG. 1.

This name is only found in the later books of the Old Testament, Chronicles and Nehemiah; but it must have been quite a favourite at one period, for it occurs on several gems and also upon pottery stamps. Its meaning is somewhat obscure, for there is no Hebrew root **שבן**, and the old suggestion that the name is connected with the Arabic **شمن** (to be tender, or delicate—as a youth) appears to be somewhat far-fetched. The best explanation yet offered is that proposed by Prof. Nöldeke, who would render it *Šabani-Yahu* = "Yahweh has brought me back"; although this is not free from difficulty. We might have expected the Hiphil conjugation, as in Ruth i, 21, where Naomi says **יָקָם הָאִשִּׁיבָנִי יְהוָה** "empty-handed hath Yahweh brought me back."

In the present specimen it may be that the letters are no part of the original design of the signet, but have been added subsequently, for they are scattered about the field in somewhat haphazard fashion, although this is by no means a unique feature in this class of antiquity. The characters themselves are of the same model as those upon the well-known Royal Jar Handle Stamps, which have been shown to belong to the Persian Period (*Quarterly Statement* 1909, p. 291) but the design itself rather suggests Greek influence. This is not surprising, for at the beginning of the fourth century Hellenic influence was very strong upon the Syrian coast, and the coins of Gaza and Tyre show the presence of Greek die-engravers, or else native imitators of Greek art. In fact there is no reason why this same style of writing should not have been carried on into the Seleucid Period, for the Old Hebrew alphabet survived until the second century of the Christian Era, appearing on the coinage of Bar-Cochab. It is curious that there are no ancient Jewish seals with inscriptions upon them in the Aramean alphabet that afterwards developed into the Square Hebrew of modern documents. All our signets appear to be in the Old Hebrew character.



FIG. 2.

Fig. 2, although uninscribed, is an interesting example of a common class of signet. It is an oval scaraboid of banded white and brown agate, with a flat back and convex face. The engraving is fairly well executed, but apparently the gem is in an unfinished condition, for it is not polished, and it lacks the longitudinal hole which is usually drilled through the stone to mount it upon a metal swivel.

The design is a barbarous imitation of Egyptian work. In the upper register is a winged griffin, before which is a debased *crua ansata*. Below the griffin are two wings, obviously derived from the familiar winged disk, but the meaning of the emblem has been so far forgotten that the disk has disappeared. Depending from the wings are two uraei, rendered in an extremely unintelligent fashion, and between them is a cartouche. As it stands, this cartouche is quite unintelligible, but comparison with numerous other specimens reveals the fact that it is really derived by a series

of successive degradations from the well-known



Men-kheper-Rā,

the prenomen of Thothmes III of the XVIIIth dynasty.

In Egyptian mythology, the winged griffin was the symbol of *Mentu*, an ancient war-god, but what significance it bore in Syria, if any, it is difficult to say. At any rate, it is not unusual upon this class of signets. Prof. Clermont-Ganneau figures a very similar design in his *Recueil*, tome I, p. 117, from the Berlin Museum, with the inscription אהז פקחי = "Ahaz (son of) Pekahi."

Mr. Herbert Clark possesses another gem, exhibiting the same animal, but with the crown of Egypt upon its brow. This specimen has been in Mr. Clark's collection since 1889; and although it did not come from Gezer, it is shown in Fig. 3, because no illustration of it has yet been published. It was described, without any figure, by M. Clermont-Ganneau in the *Académie des Inscriptions*, 1892, p. 281 :—

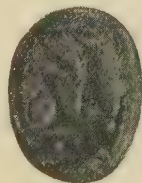


FIG. 3.

"The intaglio, of which Mr. Clark has sent me an impression, comes, he tells me, from Ascalon. The stone is a kind of grey

limestone, and is cut into the form of a scaraboid. On the flat part is engraved with much care a winged hawk-headed griffin wearing the *pshent*, and looking towards the right: obviously in the Egyptian style. Underneath is a line of Phoenician characters engraved in reverse:—**לרמע** = of Rama.

“This name is altogether new to the Semitic onomasticon. It is not connected with any root known to the lexicon of the Hebrew Bible, though it might be discoverable in those of the neighbouring idioms. It is also possible, if we may take the place of origin into account, that we have to do with a Philistine name. In any case, the actual reading of this enigmatical name does not permit of any doubt.”

These observations are perfectly just. The second character is undoubtedly **ר** by the length of its tail: and even if we could assume that it was intended for **ד** we should only have **דמע** = “tear-drop” which would be quite unprecedented as a Hebrew proper name, either in form or meaning.

ARCHAEOLOGICAL NOTES.

By JOSEPH OFFORD.

I. The Date of St. Paul's Stay at Corinth.

In the *Quarterly Statement* for 1908, p. 106, a note appeared concerning the date of St. Paul's stay at Corinth as decided by an inscription, found at Delphi, containing a letter of the Emperor Claudius mentioning L. Junius Gallio, who at the date of the letter must have been pro-consul of Achaia.

This inscription has been edited many times, among others by Mr. W. Armstrong in the *Princeton Theological Review*, 1911, p. 293, by M. Goguel in the *Revue de l'Histoire des Religions*, 1912, p. 315, and in the *Revue Biblique* for 1913 in a long essay entitled “Une Inscription de Delphes et le Chronologie de Saint Paul,” by M. A. Brassac.

In 1908 it was pointed out that the inscription of the Arcus of the Aquae Claudiae (*C.I.L.*, VI, 1256) compels the placing of the 26th Imperial Acclamation, which is that alluded to at the time of the Delphi document, previous to August 1st, A.D. 52.

Another text has now been utilized as evidence upon the matter, and is of importance because it was inscribed, not only during the period of Claudius' 26th Proclamation as Emperor, but during the 12th year of his Tribunitian power, which ran from January 25th, A.D. 52, to January 25th, A.D. 53:—

Τιβέριον Κλαύδιον Καίσαρα Γερμανικὸν Αὐτοκράτορα Θεὸν Σεβαστὸν ἀρχιερέα μέγιστον, δημαρχικῆς ἑξουσίας τὸ δωδεκατον, ὑπατον τὸ πένπτον, αὐτοκράτορα τὸ εἰκοστὸν καὶ ἕκτον, πατέρα πατρίδος.¹

This inscription proves that, what may be called the term of Claudius' 26th Imperium, continued later than January 25th A.D. 52, and so the 27th Acclamation was rendered between that date and August, A.D. 52. The letter of Claudius in the Delphi inscription might have been written at any time between January 25th, A.D. 51, and August 1st, A.D. 52, because we know that between these dates there were the 22nd, 23rd, 24th, 25th and 26th Imperial Acclamations.

But historical reasons show, almost conclusively, that the 26th Acclamation was accorded in the spring of A.D. 52, and that Gallio's year of office ran from the spring of A.D. 51 to that of A.D. 52, and that Claudius' letter mentioning him was dispatched immediately subsequent to the Emperor's 26th Acclamation and just previous to the termination of Gallio's year of office.

II. *Lysanias, Tetrarch of Abilene.*

The statement of St. Luke that about A.D. 29 a certain Lysanias was tetrarch of Abilene had been confirmed by a fragmentary inscription of a freedman of a Lysanias whose date corresponded with that of St. Luke, and therefore the suggestion that Luke in error alluded to the Lysanias, contemporary of Antony and Cleopatra, was baseless. The inscription, however, was mutilated, and therefore the discovery of a duplicate of it in perfect preservation is a welcome acquisition.

¹ *Bulletin de Correspondance Hellénique*, XI, pp. 305-307.

The inscription has been edited by R. P. Savignac, in the *Revue Biblique*, 1912, p. 536, as follows:—

Ὑπὲρ τῆς τῶν κυρίως Σεβαστῶν
σωτηρ[ί]ας καὶ τοῦ σύμπαντος (α)ῑτιῶν
οἴκου, Νυμφαῖος Ἀβιμμεον(ς)
Λυσανίου τετράρχου ἀπ[ε]λε[ύ]θερο(ς)
τὴν ὁδὸν κτισας ἐπο[ί]ησεν καὶ τὸν
ναὸν οἰκοδόμησεν καὶ τὰς φυτεῖ—
ας πάσας ἐφύτευσεν ἐκ τῶν (ἰ)εῖ
ων ἀν(αλ)ωμάτων . Κρόνῳ κυρίῳ
καὶ τῇ πατρίδι Εὐσεβείας χάριν.

The text applies to a time when there were two Augustes which must be Tiberius and Livia, the latter of whom received the title of Augusta after the death of Augustus in A.D. 29.

III. The Sites of the Shihor and of Zoar.

The identification of several Egyptian sites mentioned in the story of the Exodus arrived at by means of a geographical papyrus edited by M. Daressy,¹ should be supplemented by a summary of the facts concerning the Shihor of Joshua xiii, 3, and the Zoar of Genesis xiii, 10, as explained by M. Naville in an article entitled "Hebraeo-Aegyptiaca" in the *Proceedings of the Society of Biblical Archaeology*, 1912, pp. 308–315. Professor Naville there proves that the Shi-Hor, or Shi-t-Hor, was a canal, or branch of the Nile, probably the latter, on the eastern boundary of Egypt near the present Suez Canal. Whilst the Egyptian Djar, the origin of the Mosaic Egyptian Zoar (not the duplicate Zoar in Moab) was near the present El-Kantara on the Suez Canal, and situate upon the Shi-Hor of the Egyptian texts. For travellers from Palestine, M. Naville shows that Shihor would be the first drinkable water they would reach coming from the east and quotes Jeremiah ii, 18, "What hast thou to do in the way to Egypt? to drink the waters of Shihor," and Joshua xiii, 3, "Shihor, which is before Egypt."

Regarding the Zoar of Genesis xiii, 10, "Like the land of Egypt as thou goest down unto Zoar," written in the Septuagint and Coptic

¹ See "The Localities of Exodus and a New Egyptian Papyrus," *Quarterly Statement*, 1912, p. 202.

Zogora, it is the Djar of Seti I's South Palestine war, and other Egyptian records, shown in reliefs as a fortress upon a river, or canal bank with a bridge and stated in the Egyptian text as leading to Kanaan. Coming from the South Palestine desert to the Egyptian boundary river, or canal, of Shihor and looking across it from the road as a traveller along it was approaching the entrance to Egypt by passing through Djar, or Zoar, the border city, all beyond the Shihor would be irrigated land, fertile and verdant, a striking contrast to the Kanaan side of the frontier. Hence the appropriateness of Lot's remark when viewing the Jordan valley, it was "like the garden of the Lord, like the (view of the) land of Egypt as thou goest unto Zoar."

IV. *Galbanum.*

In the last volume (No. XXXIV) of the *Recueil de Travaux*, edited by Sir Gaston Maspero, in some notes upon newly-found cuneiform texts, the Rev. Père Scheil publishes a small Babylonian tablet bearing some twelve lines of writing, containing medical formulae. Two of these he translates as Caroub and Saffron, but the third is of special interest because it reads *Kal-ba-ni*, which Père Scheil, doubtless correctly, considers to be the Galbanum (χαλβάνη, חֶלְבָּנָה) of Exodus xxx, 34, the *Ferula Galbaniflua* of Boissier. It would, therefore, seem that the Hebrew *Khelbēnāh* is closely connected with the Babylonian word, and that the Greek title is practically a derivative from the old Mesopotamian name.

"THE VIRGIN'S FOUNTAIN," NAZARETH.

By THE REV. ASAD MANSUR.¹

It is most probable that the spring water in Nazareth has always been scanty for the needs of the inhabitants. This is evident both from the many ancient cisterns which have been and still are

¹ A translation from an Arabic book, now ready for the Press, by the Rev. Asad Mansur, Pastor of Christ Church, Nazareth, and entitled "The History of Nazareth up to the present time."

found in every direction, and also from the large ancient reservoirs which have been found near the fountain. The Virgin's Fountain is the main supply of the town, and is so-called, not only because the Virgin Mary used to draw water from it, but also, according to a tradition, the source and time of which are unknown, because the Angel Gabriel announced to her, while she was filling her water-pot at the fountain, the fact that she should conceive the Saviour. Hence the fountain became very precious to Christendom because of its connection with the Holy Family and with Nazareth—the home of our Lord. I believe that this fountain was first found at the foot of a cliff near the present Greek Church, and was the cause of the place being inhabited. A village was built near it, and later when it grew into a city, the rock was cut farther in, in order to increase the water, and it became a cave, and reservoirs were built to store the overflow.

Two of these ancient reservoirs have been found at a distance of about 100 metres from the source of the fountain, in the house of Mr. Salim Kawar. One of them has been converted into a cistern and the other lies below it, separated only by a wall; the two were connected by clay pipes, and clay pipes also conveyed the water away from the lower one.

Since coming to Nazareth in 1905, I have been very anxious to collect particulars about this fountain, especially with regard to its source, but have been unable to procure much trustworthy information. However, the present Governor, Amin Abdu el-Hādi, a native of Nāblus, and a member of one of the leading families in the whole district of Nāblus, had been formerly connected as a Turkish official with the German excavators at Megiddo, and he, in June, 1911, called a conference of the leading people and officials in Nazareth to confer with them as to the possibility of conveying the water in iron-pipes from the source of the fountain to its present site. The money was collected and the work began. It was dedicated on December 21st, 1911, and has been a real improvement and a great success, for the water increased as much as 40 per cent.

A ditch 4 metres wide by 10 metres deep was dug over the source of the fountain and by this means and with the help of a ladder, it was possible to descend to the source. I went down three times and would describe it thus: the water gushes out of an elliptical cave 4 metres in diameter and 2 metres in

height. The nature of the rock is of two kinds—the top of soft limestone called *Narī* (ناري) and the sides of hard limestone in which the marks of the axes are still to be seen on both sides of the entrance. The water springs, near the bottom of the cave, from three sources: the first and the more copious comes from the north-east, the direction of *Jebal Sikh* and *el-Khānūk* (الخانوق); the second is about a metre to the north-west of the first and is the least abundant of the three; the third is 35 centimetres from the second and both flow from the north. This is how it appeared in the autumn, but during winter the water gushes out from all sides of the cave. This can be easily inferred from the holes in the rock which though very hard is like a sponge, the holes ranging in size from 25 centimetres to 1 centimetre.

The water is conducted to the present building by an aqueduct 150 metres long with a downward grade of 160 centimetres, 90 of which occur within 6 metres of the fall, thus showing the very slight descent of 70 centimetres for the remaining 144 metres of its course. The first 17 metres of this aqueduct are cut in the rock and divided into two parts: the first, a distance of 10 metres, is 150 centimetres high and 2 metres wide; the second, a distance of 7 metres, is a cave 4 metres wide through which the channel, 50 centimetres wide, passes. At the end of this part of what may be called the second cave there is an opening to the sky which was nearly forgotten, and it was through this opening that the descent was made to the aqueduct before the pit was dry over the source—the pit at the mouth of the cave was built in the form of a vault and filled up again—the opening, too, is now covered. This opening is built entirely of masonry and is 1 metre square, its distance from the outside wall of the Greek Church being 4 metres. Here, where I believe the fountain first appeared, the rock ends, and from this point the aqueduct is of masonry and passes under the outer wall, and through the churchyard. It then proceeds under the wall of the church itself, away under the altar in the Cave of the Annunciation where there is a hole, from which the sexton draws water for pilgrims, and about 2 metres farther on to the left of the aqueduct, there is another hole which is open to a sort of small pool supplied from the channel and from which water is drawn also.

The masonry of this part of the aqueduct is of much older date than the section which follows it. The church, 15 metres long,

stands almost in the centre of the yard, which has a length of 48 metres, and the aqueduct after leaving both, passes under the ground in the open field, till it pours into the reservoir. About 15 metres from the wall of the churchyard, a reservoir was discovered about a metre under the ground.

Robinson, in his article on Nazareth in his *Bible Researches*, says : "In the century before (Pocock's day), instead of the aqueduct, travellers describe here a reservoir, of which there is now no trace." It is not clear whether this reservoir is meant, or the first-mentioned in the house of Mr. Salim Kavar—most likely the former.

Twice I descended to this reservoir—it is 8 metres long, 4 wide and 6 high—there are four openings on the top from which it is evident water was drawn by rope and bucket. On one side there is an opening by means of which the reservoir was supplied from the aqueduct, but now it is built high enough to prevent any flow of water into the reservoir. It seems that in years of much rain and when the spring was at its highest, the water overflowed and filled the reservoir to such an extent that when the depth of the earth on the top was not so great, the water gushed out of the top openings. Old men still remember how, in their childhood, they used to throw sticks into the openings and watch them rebound after their plunge into the water. Probably for some important reason—maybe for the sake of cleanliness, or perhaps because of some accident—the reservoir fell into disuse. It is now covered in again and no trace of it is to be seen.

That part of the aqueduct extending from the above-mentioned altar in the Greek Church to this reservoir, is of much later masonry than the first part. I believe that this section of the aqueduct and also the reservoir both date from the first use of the church in the beginning of the seventeenth century. It seems then, after the destruction of all the churches, after the time of the Crusades, the peasant inhabitants of Nazareth drew water at the end of the first part of the aqueduct under the altar, and then when the church was used, the water was conveyed through the second part of the aqueduct, away from the church to the discovered reservoir.

It is my opinion that if the surroundings were excavated thoroughly, important remains would be found. After the disuse of this reservoir, the aqueduct was turned to the east and then south-west to the present reservoir, and this part of it is of a

much more recent date. Originally there was no reservoir at the end of this third section, and the water poured out on the ground day and night. However, in 1862, the present reservoir was built with two stone gutters out of which the water poured continually. Later on, in December, 1911, these were replaced by four self-closing pipes.

The native committee of the Greek Church is carrying on at the present time some slight excavations near to the source of the fountain towards the south-west, and some ancient vaults about 2 metres underground, have already been found.

From what has been said it is clear that the aqueduct is divided into four parts—the first cut in the rock; the second of ancient masonry, and extending from the rock to the cave in the Greek Church: the third, of later masonry, extending from the cave to the discovered reservoir; and the fourth, of modern masonry, from the reservoir to the present place of drawing water.

REVIEW.

Publications of the Princeton University Archaeological Expeditions to Syria in 1904-1905 and 1909. Division II: "Ancient Architecture in Syria," by Howard Crosby Butler. Division III: "Greek and Latin Inscriptions in Syria," by Esmo Littmann, David Magie, junr., and Duane Reed Stuart. Section A: "Southern Syria," Part 3, "Umm idj-Djimâl"; late E. J. Brill, Publishers and Printers, Leyden, 1913.

The Library of the Palestine Exploration Fund has in previous years been enriched by the earlier volumes, illustrating the valuable observations of these Expeditions in the little trod regions of Northern Syria, and we have now to acknowledge gratefully the new volume in which Mr. Howard Crosby Butler deals with the Ancient Architecture of Southern Syria, as found in the remains of one of its most important towns, probably the chief town of the district, and now known as "Umm idj-Djimâl" (Mother of Camels). Mr. Butler suggests that this is probably the "Thartia" of the

Peutinger Tables. "As it stands to day," says Mr. Butler—"with "all its monuments of the past still recognizable, it is the pre-Islamic "Christian Arabic city *par excellence*, practically untouched by "Greek or Roman influence, and unchanged by the stream of Islam "that swept by it."

Of this ruined city the remains are sufficient to study and record "the city walls and gates, the reservoirs and aqueduct, a temple "and details of the Nabataean period, churches of three different "centuries, houses that probably represent every century from the "first to the seventh, and tombs of every period from the time of "the Nabataean settlement to the fall of the Christian city." So says Mr. Butler, and his plans, photographs and descriptions amply confirm the statement.

How comes it then that, until now, so little has been said or recorded of such important and interesting remains? They seem to have been first visited by Cyril Graham in 1857, who in the following year briefly described the ruins in the *Journal of the Geographical Society*. Since then the place has been visited by several well-known travellers and scholars whose notes have been but brief. The explanation is simple. Want of water has prevented any but the briefest stay; but Mr. Butler and his party were so fortunate as to make their visit in the winter of 1904-1905, which had been singularly severe, with more snow in the uplands and rain in the plains than had been known for many years. As a result of this the party were able to camp by the ruins for a full fortnight, and must have turned their time to account with unremitting industry.¹

They surveyed and planned the whole city, locating on the plan all the principal buildings, of which they photographed and planned in detail the most interesting, and these plans and photographs are given in this volume and explained lucidly, and with care and knowledge, by Mr. Butler in the text.

When we consider that within the area enclosed by the city walls there exist the remains of no less than a dozen churches,² a praetorium, barracks, many extensive stone buildings, some probably for public purposes, others apparently important residences, all indicated on the map, and many of them shown in detail, with

¹ That adventurous lady, Miss Gertrude Lowthian Bell, camped for a night in the ruins a little later in the same winter.

² It seems possible that a few of these may have been secular "Basilicas."

measured plans and separate photographs, we may well wonder at the industry and zeal of the party.

The notable feature of these buildings seems to be the absence of carved ornament. The masonry is excellent and well finished, the mouldings not without refinement, but there is no carving. In this respect they differ from the remains in Northern Syria. The black basalt of which they are built was doubtless unfavourable for such detail, difficult to work, and, from its dark colour, not likely to prove effective. But for variety of plan and structural arrangement, and for a certain dignified simplicity, as well as for their evidence of prosperity in the community, they are among the most remarkable remains of ancient domestic architecture existing, and indicate a high condition of civilisation, such as one little expects to find in what is now an arid and forbidding desert.

What phenomenal changes can have occurred? Here, undoubtedly, dwelt a large and prosperous population with ample supplies, involving an extensive cultivation of surrounding country, and a good water supply. Now, there is rarely sufficient water to maintain a dozen people for a week, and cultivation is impossible in a desert of stones.

Mr. Butler and his companions are to be congratulated on having placed on record, in so able and explanatory a manner, so much of these highly interesting and remarkable remains, which can only be appreciated by a careful study of the published work.¹

J. D. C.

¹ The many valuable inscriptions in Division III of this work are left over for separate notice.

TRANSLITERATION OF HEBREW AND ARABIC CONSONANTS. HEBREW.

HEBREW.	ENGLISH.	HEBREW.	ENGLISH.
א	'	כ	<u>kh</u>
ב	b	ל	l
בּ	<u>bh</u>	מ	m
ג	g	נ	n
גּ	<u>gh</u>	ס	s
ד	d	ע	'
דּ	<u>dh</u>	פ	p
ה	<u>h</u>	פּ	f
ו	v, w	צ	<u>z</u>
ז	z	כּ	<u>k</u>
ח	<u>h</u>	ר	r
ט	<u>t</u>	ש	<u>sh</u>
י	y	שׁ	s
ק	k	ת	<u>t</u>
		תּ	<u>th</u>

ARABIC.

ARABIC.	ENGLISH.	ARABIC.	ENGLISH.
ا	'	د	<u>d</u>
ب	b	ت	<u>t</u>
ث	t	ظ	<u>tz</u>
ج	<u>th</u>	ع	'
ح	g	غ	<u>gh</u>
خ	<u>h</u>	ف	f
د	<u>kh</u>	ك	<u>k</u>
ذ	d	ل	l
ر	<u>dh</u>	م	m
ز	r	ن	n
س	z	ه	h
ش	s	و	w
ص	<u>sh</u>	ي	y
ض	<u>z</u>		

Long vowels marked thus :—ā, ē, ī, ō, ū.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

In Memoriam
SIR FREDERICK A. EATON
(Born 1836—Died 11th September, 1913.)

WHILE the present number of the *Quarterly Statement* was in preparation for the press, and the members of the Executive Committee were scattered in vacation, there has occurred the death of one of its oldest members, Frederick Eaton, who has been for the last forty years the well-known Secretary of the Royal Academy of Arts; an office which he has held since 1873, and in connection with which he received the honour of knighthood in 1911. Previous to this appointment, and for some years subsequently, Mr. Eaton was a constant attendant at the Committees; but, after the Winter Exhibitions at Burlington House were instituted, his official work made much greater demands on his time, and the Executive Committee saw him less regularly. Of late years indifferent health has also made his active participation in the work of the Fund more difficult. Educated at King's College School and subsequently at Oxford, where he graduated in 1860, he travelled abroad, making at least two journeys to Egypt during the next few years. He subsequently edited "*Murray's Handbook*" to that country, as well as that to South Italy. It was probably his friend, George Grove, who attracted him to the Committee of the Palestine Exploration Fund; and he was elected to the Executive Committee on June 17th, 1872, the present Honorary Secretary being similarly elected on the same day. He married, in 1871, Caroline Charlotte, elder daughter of the late Major Southwell Greville, 1st Bengal Fusiliers. Her death in 1893 was a blow from which his health and energies never entirely recovered.

The Annual.—The first part of the "Beth-Shemesh" Report having appeared in Vol. I of the Annual (1911), and the excavation of the site being now concluded, the Committee feel that it is inexpedient to carry it into a third volume. At the same time the material, and especially the illustrations, much exceed what can be issued gratuitously to subscribers in one year. It is, therefore, decided to issue the whole as a double volume for the two years 1912, 1913. The price to non-subscribers for the double volume will be 32s. 6d.

Damascus Cemetery.—Our esteemed correspondent, the Rev. J. E. Hanauer, draws our attention to an appeal on behalf of the Protestant Cemetery at Damascus. The local municipality has granted a much-needed extension of space, and subscriptions are asked in order to defray the cost of enclosing the new plot with a substantial wall and joining it on to the other portion. Subscriptions may be sent to the Secretary and Treasurer, the Rev. W. J. McFarland, of Damascus. Among the other members of the Committee are H.B.M. Consul, G. P. Devey, Esq., Dr. Mackinnon, of the Victoria Hospital, and the Rev. J. E. Hanauer.

It may be added that the cemetery is intended for the interment of all Protestants irrespective of nationality or denomination, who may happen to die at Damascus, or in its neighbourhood. "Besides containing the graves of the Syrian Protestant community, several British, American, German, Austrian, Danish and other strangers have found a last resting place here. In it may be seen the plain monument over the tomb of Dr. William Arnold Bromfield, an accomplished scholar and kind-hearted Christian. Here, too, lie the remains of the well-known historian and celebrated chess-player, H. T. Buckle, author of *The History of Civilization in England*, which is considered by many as one of the purest specimens of English literature. Several other persons of note, such as Lady Digby, Rev. George Buick, D.D., an Ex-Moderator of the Presbyterian Church in Ireland, and a famous Irish Archaeologist, as well as poet; Theodore Irssich, agent of the British and Foreign Bible Society, who laboured for many years in Egypt, Syria, and Persia, a great linguist, being acquainted with about twenty dialects or languages, have also been laid to rest here."

The Patriarchate of Jerusalem.—The Bishop of Chichester has written an introduction to Archdeacon Dowling's third edition

of his enlarged and revised *Orthodox Greek Patriarchate of Jerusalem*. It is published, with 18 illustrations, by the Society for Promoting Christian Knowledge (price 3s.). In Appendix III there is a valuable "Notitia of the Ancient Sees within the Patriarchate of Jerusalem." Two distinguished Archaeologists in the Holy City have carefully revised 37 Arabic names in *Palestina Prima*, 20 in *Palestina Secunda*, 19 in *Palestina Tertia*, and 23 in *Palestina Quarta*. Among the 103 Ancient Palestinian Sees inserted there are still 7 doubtful modern names, and 4 of which there is no trace. Appendix I contains some lengthy notes on the Ancient Liturgy of the Church of Jerusalem, popularly attributed to St. James. American subscribers to the *Quarterly Statement* can obtain copies of the Archdeacon's new book from Mr. Edwin S. Gorham, 37, East 28th Street, New York. At the request of the Patriarch of Jerusalem, to whom it is dedicated, a Greek edition of this publication will be printed at the Patriarchal Press. Archdeacon Dowling has also written an illustrated account of the History of Gaza, published by the same Society as the above (price 2s.).

We publish in this issue Mr. Adolph Datz's meteorological observations, taken in Jerusalem, 1911. By an oversight, those for 1912 have already been printed, and appear in the April issue, p. 102.

Mr. Hanauer, who contributes additional evidence on the right of Sanctuary at Damascus (p. 207), has been appointed Honorary Canon of St. George's Collegiate Church, Jerusalem.

Dr. P. Thomsen, K  gelgenstr. 11, II; Dresden-Altstadt, 19; is the editor of a complete Bibliography of Palestinian Literature. He hopes that all writers and publishers will be good enough to send him copies of their works so that he can make a correct list of them. His bibliographical labours are supported by the German Society for the Exploration of Palestine, and two volumes have already appeared. The third volume (for 1910-1914) is expected to appear in 1915. It will doubtless be as complete and reliable as its predecessors have proved to be, for this great bibliography is indispensable to all those who are interested in Palestinian studies. The attention of English and American writers is especially called to this request.

The Index to the *Quarterly Statements* previously published included the years from 1869 to 1892, and the need for its continuation to a more recent date has been greatly felt. Some of the most important of the discoveries and work of the Palestine Exploration Fund belong to later years. Such are the excavations of sites on and around Ophel, by Messrs. Bliss and Dickie, in the Shephelah, by Messrs. Bliss and Macalister, and the great work at Gezer, by Prof. Stewart Macalister, besides many valuable papers and discussions on the sites in Jerusalem and elsewhere. During the year 1911, the Committee decided to supplement the old Index by one which should include the completion of the work at Gezer, that is to say, from 1893 to 1910. The laborious task was undertaken by Mr. (now Prof.) Dickie, whose familiarity with the matter dealt with, and conscientious exactitude, have now enabled the Committee to publish it with confidence. Price in cloth, 5s.; unbound, 3s. 6d.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

Plaster casts of the raised contour map of Jerusalem have been prepared and can now be had on application. The horizontal scale of the map is $\frac{1}{25000}$ and the total dimensions are 5 feet $\times$ 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help to the study of Jerusalem topography. Price £3 3s. Case and packing extra.

A new and improved edition of the large photo relief map of Palestine (5 miles = 1 inch) is now ready. Price 6s. 9d. unmounted. Mounted on cloth, roller, and varnished, 10s. 6d. Size, mounted, 30 inches by 52 inches.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions early in the year, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1912 is given in the Annual Report published with the April number.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6s., by post 6s. 4d.

A reprint of *Names and Places in the Old and New Testaments*, by the late Mr. George Armstrong, is now on sale, price 6s. The book was out of print for some years.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 1 p.m.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary General Secretary for Palestine, Dr. E. W. G. Masterman, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Students' Aids to the Bible. (Washbourne, London, 1913, price 3s. 6d.)

Annals of Archaeology and Anthropology (Liverpool Univ.), Vol. VI, Part 3 : Hittite burial customs, by C. L. Woolley ; Some cults of prehistoric Egypt, by Prof. Newberry ; etc.

Society of Biblical Archaeology, Vol. XXXV, Parts 3-5 : Eastern and Western Semitic Personal Names, by the Rev. W. T. Pilter ; the Soothsayers of the Old Testament, by Dr. A. Boissier ; etc.

Journal of the Royal Anthropological Institute, January-June, 1913.

Publications of Pennsylvania University, Vol. III.

American Journal of Archaeology, Vol. XVII, 2, 1913.

Records of the Past, March-April, 1913 : Phœnician Monuments in the Museum at Constantinople, by Prof. P. S. Ronzevalle, S.J.

The Biblical World, July, 1913.

The American Journal of Philology, Vol. XXXIV, 2.

Jewish Quarterly Review, July, 1913.

Byzantinische Zeitschrift, XXII, 1912 : Uncatalogued Greek MSS. in the Patriarchate Library at Jerusalem, by Dr. P. Thomsen (reprint).

Zeitschrift des Deutschen Palästina-Vereins, Vol. XXXVI, 2, 1913.

Revue Biblique, July, 1913 : La langue de Canaan, by R. P. P. Dhorme ; Notes de voyage de Suez au Sinaï et à Pétra, by R. P. R. Savignac.

Essai sur le Soufre de la Palestine, by K. Gruenblatt.

Journal Asiatique, 1913, Nos. 2 and 3.

Echos d'Orient, May-June, 1913.

NEA ΣΙΩΝ. May-July, 1913.

Al-Mashrik: Revue Catholique Orientale Mensuelle, 1913, Parts 6-8

An Excursion to Tūr 'Abdīn, by the Abbé Armalé.

See also pp. 198 *sqq.*

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire specially to thank the undermentioned for the following contributions to the Library:—

From the Author:—

The Book of Delight and other Papers, by Israel Abrahams, M.A.

From Mrs. Ross Scott:—

Comparative Geography of Palestine.

Among the Holy Places. James Kean, M.A.

Travels in Egypt and the Holy Land, by Rev. J. A. Spencer, M.A.

From the Author:—

The Trial and Crucifixion of Jesus Christ of Nazareth, by M. Brodrick, *see* p. 198.

For list of authorized lecturers and their subjects, see end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of ____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

THE EPISCOPAL SUCCESSION IN JERUSALEM.
FROM c. A.D. 30.

A NOTITIA OF
FIFTEEN EARLY (HEBREW) BISHOPS OF JERUSALEM.
TWENTY-SIX (GENTILE) „ „ „
NINETY-FOUR (ORTHODOX) PATRIARCHS OF JERUSALEM.

Compiled by ARCHDEACON DOWLING, Haifa.

AUTHORITIES CONSULTED.

Eusebius' *Ecclesiastical History*.

Williams' *The Holy City*, Vol. I.

Neale's *History of the Holy Eastern Church*, 5 Vols.

Papadopoulos' (Greek) *History of the Jerusalem Church*.

A Dictionary of Christian Biography, Vols. I, II, III.

Manuscript Extracts from portions (A.D. 422-1084) of Gamms'
Series Episcop. Eccl. Cath.

Damianus, the present "Orthodox" Patriarch, claims to be the 135th Prelate who has presided over the See of Jerusalem. It seems that there is not sufficient information to prove, with certainty, the accuracy of the above-mentioned figures. Le Quien's *Oriens Christianus*, Tom. III, supplies 147 names with some dates (several of them being incorrect, or questionable).

In preference to the list given by Williams in *The Holy City*, Second Edition, Vol. I, pp. 487-8, I have followed without alteration all the names and dates in the (Greek) *History of the Jerusalem Church*, pp. 795-797, by the Archimandrite Chrysostom A. Papadopoulos, published at the Patriarchal Press, Alexandria, 1910. As this author finishes his list with Hierotheus, A.D. 1882, I have added the names of the three occupants from 1883-1913 from my *Orthodox Greek Patriarchate of Jerusalem*, S.P.C.K., 1913, p. 26.

At different periods some of the Greek Church Official Registers have been lost, or destroyed.

Several of the dates attached to the different lists are uncertain, and of most of the Bishops of the Circumcision, and of some of the Gentile Bishops, and of the Patriarchs, history is silent.

Jerusalem, the Holy City, was the Mother Church of Christendom. It is regarded as such by Eusebius. Of the earlier Bishops he says: "Down to the invasion of the Jews under Hadrian (A.D. 136) there were fifteen successions of Bishops in that Church, all of which were Hebrew from the first, and received the knowledge of CHRIST pure and unadulterated."¹

FIFTEEN EARLY (HEBREW) BISHOPS.

†62. JAMES.

At Jerusalem we meet with the first example of Diocesan Episcopacy in the person of St. James, "The LORD'S Brother."

It was an old tradition that St. James was appointed Bishop by CHRIST, A.D. 30.

†106-7. SYMEON.

On the martyrdom of St. James, St. Symeon, son of Cleopas, was unanimously elected in his room. He also suffered martyrdom at an advanced age, during the reign of Trajan, when Atticus was President of Syria. The date usually assigned for his appointment is *c.* A.D. 62.

111. JUSTIN.

Justin, or Justus, or Judas. From this period to the reign of Hadrian, 117-138, the records are scanty, preserving only the names of the Episcopal Succession. The presidency of each must have been very short from the fact of thirteen having held their perilous dignity for little more than thirty years. This rapid succession may, probably, be accounted for by martyrdoms.

111-134	{	ZACHARIAS.
		TOBIAS.
		BENJAMIN.
		JOHN I.
		MATTHIAS, or MATTHÆUS.
		PHILIP.
		SENECA.
		JUSTIN II, or JUSTUS.
		LEVI, or LEBES.

¹ *E.H.*, Book IV, Ch. 5.

{ EPHRAIM, or EPHREM.
 { JOSEPHUS I, JOSEPH I, or JOSES.
 { JUDAS,¹ sometimes reckoned as JUDAS II.

TWENTY-SIX (GENTILE) BISHOPS.

134. MARK I.

According to the Roman Martyrology he was martyred under Antoninus Pius, 155.

{ CASSIANUS.
 { PUBLIUS.
 { MAXIMIANUS.
 { JULIAN.
 { GAIUS.
 -185 { SYMMACHUS.
 { CAPITON.
 { MAXIMUS I.
 { ANTONINUS.
 { VALENS.
 { DOLICHIANUS.

185-213. NARCISSUS.

Theophilus, Bishop of Cæsarea, and Narcissus presided over a Council of Cæsarea Palestinæ, A.D. 197, on the question of the day for celebrating Easter. Narcissus presided over a Council in Jerusalem, 198, on the Paschal controversy, and obtained a great reputation during his chequered Episcopate. The sanctity of his life raised against him a band of slanderers. This led to his abdication, when Dius was appointed for a short period, and Narcissus was reinstated.

{ DIUS.
 { He concealed himself in the deserts on account of
 { the slanderous charges brought against him.
 -211 { GERMANICUS, or GERMANIO.
 { GORDIUS.
 { During this Episcopate Narcissus re-appeared from
 { the desert, and resumed the government of the See,
 { at the urgent request of all.

¹ A distinguished European Biblical historian having been consulted concerning the Early Jerusalem Bishops of the Hebrew Succession, replied that no one knows, or can know, much about them. Although tradition gives fifteen names, even these are uncertain, nor can any information be got after St. Symeon, the second on the list.

213-251. ALEXANDER.

Previously a Bishop in Cappadocia, and then Bishop Coadjutor to Narcissus. A Confessor during the persecution under Severus, 204. Alexander's chief claim to celebrity rests on the library he founded at Jerusalem, and allowing Origen (as a Catechist) to preach in the presence of Bishops at Cæsarea, 216. In contrast with the short-lived rule of his predecessors, he occupied his Throne for thirty-eight years, dying in prison at Cæsarea, during the Decian persecution, 251.

251-260. MAZABANES.

He held his See in peace.

260-298. HYMENÆUS.

He took part in two Synods at Antioch, against the heresies of Paul of Samosata, the 16th Bishop of Antioch.

It would appear according to Dr. Neale (*Patriarchate of Antioch*, p. 56) that to this prelate is due the conversion of St. Maurice and the ever-memorable Theban legion. It is expressly stated in the Acts of their martyrdom, 285, that they had received the Faith from the Bishop of Jerusalem.

298-300. ZAMBIDAS.

Zabdas, or Bazas.

300-314. HERMON.

He distinguished himself through his missionary zeal. He consecrated several Bishops for the wild region of Tauric Scythia, and sent them forth to preach the Faith to its barbarians. About 300 the name "Jerusalem" had become unfamiliar. It does occur, but *Ælia* was more common, even in Ecclesiastical terminology.

314-333. MACARIUS I.

He was present at the Council of Nicæa, 325.

Harnack in *The Mission and Expansion of Christianity*, Vol. II, p. 108, mentions that at Nicæa there were present the Bishops of Jerusalem, Neapolis, Sebaste, Cæsarea, Gadara, Ascalon, Nicopolis, Jamnia, Eleutheropolis, Maximianopolis, Jericho, Sebulon, Lydda, Azotus, Scythopolis, Gaza, Aila, and Capitolias.¹

Macarius is extolled for the purity of his faith and the virtues which adorned his life.

¹ No chor-episcopi from Palestine took part in the Council of Nicæa, 325.

During this Episcopate, 326 or 327, Helena paid her visit to the Holy City. Constantine I commissioned him to erect a Basilica on the site of the Holy Sepulchre.

333-348. MAXIMUS II.

He had been a Confessor, as a Presbyter under the Diocletian persecution, in which he lost an eye, and had the sinew of an arm and one thigh severed. He attended the Councils of Nicæa, 325; Tyre, 335; Sardica, 347, and presided over a Council of Jerusalem, 349, at which St. Athanasius was welcomed.

He refused to attend the Council of Antioch, 341, the sole object of the Eusebians being to crush St. Athanasius.

He appears to have been a man of no strength of character, honest but timid, whose simplicity made him the tool of those stronger and more designing. He was not deposed, as is sometimes stated, but died in possession of his bishopric, 350 or 351, having advanced Cyril, his successor, to the priesthood.

350-386. CYRIL I.

In his Office as Catechist, *Κήρυκτος*, *c.* 347, delivered his Catechetical Lectures by which his name is chiefly known. That he was a diligent student of Holy Writ is certain, but he was only acquainted with the LXX. His knowledge of Hebrew was second-hand, and often incorrect. A contest for precedence, *c.* 357, arose between Cyril and Acacius, Metropolitan of Cæsarea. It resulted in Acacius deposing Cyril from his See. On the accession of the Emperor Julian, 361, Cyril was reinstated. The year 367 saw Cyril again deposed, but in 379 he once more resumed the occupancy of his See. In 381 he was present at the Second Ecumenical Council, when he took rank with the Metropolitans of Alexandria and Antioch.

386-417. JOHN II.

When a young man he lived among the monks of Nitria.

He was actively engaged in the Pelagian controversy, and presided over local Jerusalem Synods in 399 and 415. At the Council of Diospolis, 415, he supported Pelagius.

His name must be viewed through the medium of mostly hostile writers, like St. Jerome, and through the mists of controversy. It is certain that the clergy of Jerusalem were warmly attached to him.

417-422. PRAYLIUS.

This Bishop was present at the Council of Antioch, 417, when Pelagius was again accused of heresy.

Praylius wrote an earnest appeal on behalf of Pelagius. Fragments of this letter have been preserved by St. Augustine.

Acting, it seems, with the approval of the Palestinian Episcopate, Praylius consecrated Dominicus, Bishop of Cæsarea, who had been twice married.

NOTE.—Digamy, or second marriage after loss of first wife, was not condemned until the Council of Trullo, 691, Apost. c. XVII. The impediment caused by digamy therefore remains in force in the Orthodox Greek Church.

NINETY-FOUR (ORTHODOX) PATRIARCHS.

422-458. JUVENAL.

The forty-third successor of St. James.

He took part in the Third Œcumenical Council of Ephesus, 431. The chief object of Juvenal was to raise his See into a Patriarchate, with jurisdiction over the three Provinces of Palestine. The Church of Jerusalem, from the Seventh Session of the Council of Chalcedon, October 25th, 451, has enjoyed Patriarchal dignity. Juvenal convoked a Synod in Jerusalem in 453.

Theodosius, a fanatical Monophysite monk, intruded into the Jerusalem See, immediately after the Council of Chalcedon. The Emperor Marcian having, however, issued orders to apprehend Theodosius, 453, Juvenal was restored to his Patriarchal Throne, and built a Basilica in honour of St. Stephen, on the site of his Martyrdom, for which the Empress Eudoxia furnished the funds.

458-478. ANASTASIUS I.

He was a disciple of St. Passarion, and emulated his virtues.

478-486. MARTYRIUS.

A Cappadocian by birth, who embraced a solitary life in the Nitrian desert.

During his Episcopate Jerusalem was rent asunder by Eutychian schismatic monks, of whom Gerontius was the head. Martyrius, however, succeeded in bringing back these monks to the unity of the Church.

486-494. SALLUSTIUS.

He was the friend and patron of St. Sabas, the founder of the celebrated Laura, which still bears his name.

494-516. ELIAS I.

An Arab by birth, who received his education, with his friend Martyrius, also Patriarch of Jerusalem, in one of the Nitrian monasteries. He could not contend against his many unscrupulous enemies. He was eventually driven from his See, dying, in banishment at Aila, on the Red Sea shore, at the age of 88 years.

516-524. JOHN III.

He was forcibly thrust into this Throne by Olympius, Prefect of Palestine. A Council was held under this Patriarch in 518.

During the earlier part of his Episcopate, while Elias was still alive, John was regarded by the Orthodox as an intruder.

524-552. PETER.

He was born at Eleutheropolis.

He revered, and frequently visited St. Sabas in his Laura, summoned a Synod at Jerusalem, 536, and attended a local Council at Gaza, 541.

552, 564-575. MACARIUS II.

His appointment was not confirmed by Justinian, and his election was annulled. Eustochius, *Οἰκονόμος* (steward), of the Church of Alexandria, residing at Constantinople, was appointed to the See. In 563 Eustochius was deposed, and Macarius restored to his throne.

552-564. EUSTOCHIUS.

The Emperor Justinian favoured him in preference to Macarius, an Origenist, who had been first elected in succession to Peter. Eustochius presided over a Provincial Synod in Jerusalem, 553, and was represented at the Fifth Œcumenical Council of Constantinople, 553, by three Bishops, as his deputies.

After eight months of persistent admonition Eustochius visited the new Laura, and forcibly expelled the partisans of Origenism; this heresy was thus rooted out of Palestine.

575-594. JOHN IV.

He had been a Monk in the Convent of the Acoemetæ.

The one event (unreliable) recorded of his Episcopate, according to the late Canon Venables, in *The Dictionary of Christian Biography*, Vol. III, p. 382, is the discovery at Zafed [? Arabic Yâfa] 590, of the Jerusalem Coat of Christ.

594-601. AMOS.

A letter of Gregory the Great to Amos (Neamus) is extant.

601-609. ISAAC, or HESYCHIUS.

At this period frequent disturbances marred the peace of Jerusalem.

A letter from Gregory the Great affords a melancholy picture of the corrupt state of the Church of Jerusalem. He is pained at the reports of the dissensions in the Holy City, and implores Hesychius quietly and gently to correct them.

609-632. ZACHARIAS.

A dark cloud gathered over the Patriarchate during his captivity in Persia.

632-634. MODESTUS.

He had acted as Vicar and Coadjutor of Zacharias. "In him a second Bezaleel or Zerubbabel arose." The Holy City again became an object of attraction to Christian pilgrims.

Zacharias was restored, but it is uncertain whether, on his return, Modestus retired, or acted again as his Coadjutor.

634-638. SOPHRONIUS I.

This "Confessor" convened an important Synod of Bishops in Jerusalem, 634, to condemn Monothelism.

He was compelled to point out to Omar, 636, the Holy Places, and the Site of the Temple.

"Our Father in the Saints, Sophronius," is commemorated in the Byzantine Kalendar on March 11th.

After his decease the Throne was vacant for over 50 years, and at the first irruption of the Saracens, Stephen, Bishop of Dora, in Palestina Prima, was regularly appointed by Pope Theodore as his Vicar, the dying Sophronius having implored Rome to take cognisance of the affairs of his Patriarchate. This happened c. 649. A better choice could not have been made.

-706. ANASTASIUS II.

He took part in the Council of Trullo, 691.

706-735. JOHN V.

Defender of the Faith. The line of Patriarchs was restored in his person, but the influence of the Church had reduced.

745-770. THEODORE I.

A Council was held in Jerusalem on the Feast of Pentecost, *c.* 753.

The three Patriarchs, Theodore of Jerusalem, Cosmas II of Alexandria, and Theodorus of Antioch, endorsed the action of St. John Damascene, and condemned Cosmas, Bishop of Epiphania (Hamath), in Syria, who had proclaimed himself an Iconoclast.

770-797. ELIAS II.

He was exiled in Persia, having been ejected from his throne through Theodore, an unprincipled monk, who never ceased persecution until the saintly Elias was removed, through the tyranny of the civil power, thrown into prison, and loaded with fetters in his banishment. The date of his restoration is uncertain.

Elias was represented at the Second Council of Nicæa, 787.

797-807. GEORGIUS.

Georgius, Gregorius, or Sergius, encouraged friendly relations with the West.

He appears to have been the Patriarch who sent a monk to Charlemagne with relics from Palestine, 799. Later on he despatched two monks with the Keys of the Holy Sepulchre, and of Calvary, for the same Emperor.

807-820. THOMAS I.

He repaired the ruined dome of the Church of the Resurrection, for which he was cast into prison by the Muslims.

During his Patriarchate serious troubles arose at Bethlehem and the Church of the Resurrection between Greeks and Latins concerning the additional clause in the Constantinopolitan Creed which recognises the Procession of the HOLY SPIRIT from the SON.

820-838. BASILIUS.

In 836 he held a Council in favour of the Icons.

838-842. JOHN VI.

He was an unworthy prelate. After four years' occupancy of the Throne he was compelled to resign, owing to the protestations of his flock. His name was consequently omitted from the Diptychs.

842-844. SERGIUS I.

Sergius Mansour was also an unsatisfactory Patriarch. He is supposed to have belonged to the same Damascene family as St. John Damascene, who is known in Arabic as el-Mansour.

855-860. SOLOMON.

Nothing is known of this Patriarch.

862-878. THEODOSIUS.

The condition of the Jerusalem Christians is described by this Patriarch to Ignatius, Œcumenical Patriarch, as recited in the Fourth Council of Constantinople. Bernard the Monk, c. 867, visited Jerusalem during the presidency of Theodosius.

878-907. ELIAS III.

He wrote to Charles III, the Fat, and others in France, setting forth the lamentable state of decay into which all the Palestinian Churches had fallen, and his earnest desire to restore them. Of the success of this appeal we hear nothing.

908-911. SERGIUS II.

Nothing is known of this Patriarch. He was probably a native of Sidon.

912-929. LEONTIUS I.

929-937. ATHANASIOS I.

937- . CHRISTODULUS I.

From Ascalon. One authority mentions him as a native of Cyprus.

950-964. AGATHON.

Nothing is known of him.

964-966. JOHN VII.

Suspected of having instigated the Greeks to arms, he paid the penalty of his imaginary treason by being burnt alive, and the Church of the Resurrection was delivered to the flames.

966-969. CHRISTODULUS II.

A native of Cæsarea. He undertook, with much energy, to repair the Church of the Resurrection, and went to Cairo to obtain permission with this object in view, but he died there in January, 969.

969-978. THOMAS II.

Nothing is known of this Patriarch.

980-983. JOSEPH II.

He had been formerly a medical man in Jerusalem.

983-984. AGAPIUS.

A native of Seleucia. On one occasion he celebrated the Holy Eucharist in Constantinople when Nicolaus II was the Œcumenical Patriarch.

984-1005. ORESTES.

Aziz, the father of Hakem, left his crown to Hakem, yet a youth. He was born of Mary, a Christian mother, and his uncle, Jeremiah, or Orestes, through her influence was made Patriarch of Jerusalem, which, with the rest of Syria, was now under the yoke of the Fatimidæ.

Orestes was eventually deprived of sight, carried in chains to Egypt, and there received a martyr's crown.

1012-1020. THEOPHILUS I.

During this Patriarchate there were many incursions of the Bedawin.

NICEPHORUS I.

During this Patriarchate the restoration of the Church of the Resurrection was completed, thirty-seven years after its demolition.

JOANICIUS.

1020-1084 } He assisted Nicephorus in the restoration of the Church of the Resurrection.

SOPHRONIUS II.

Both names were commemorated in the Diptychs. Many pilgrims visited the Holy Land from the West. The end of the world was expected.

-1084. EUTHYMIUS I.

He went to Constantinople, and undertook to perform Services there at the request of Alexius I (Comnenus) who sent him to Salonica.

1084-1106. SYMEON II.

After the decease of this legitimate Patriarch, who had suffered much from the Turks, and died in Cyprus, the Latins elected as their Patriarch, Dagobertus, Archbishop of Pisa and Papal Legate in Palestine. The Greek Ecclesiastics were put on one side by the Crusaders, and only held a secondary place so long as the Latin Kingdom of Palestine lasted. At the recapture of the Holy City by the Infidels, the Greek Patriarch again became resident, while the Latins failed not to keep up their own titular succession.

Symeon was present at a Council of Constantinople, 1084, when the use of images was confirmed.

1106- 1156	{	JOHN VIII.
		His residence was in Constantinople.
		SABAS.
		He also lived in Constantinople.
		NICHOLAS.
		His name was mentioned in the Diptychs.

1156-1166. JOHN IX.

He assisted his predecessor, and wrote excellent biographies of St. John Damascene, St. Cosmas ὁ Μελαρδός, and others.

1166-1170. NICEPHORUS II.

Nothing is recorded of this Prelate.

1170- . LEONTIUS II.

This excellent Patriarch was not recognised by the Crusaders. They would not allow him to officiate in the Church of the Resurrection, but he obtained admission into the building secretly. He would not recognise Andronicus' I (Comnenus') marriage, and was therefore persecuted by this ruffian Emperor, and exiled. He died in 1190.

-1191. DOSITHEUS I.

Formerly a monk of Studium (Constantinople).

He was beloved by the Emperor Isaac II (Angelus), and became Œcumenical Patriarch, from which post he was eventually deposed.

1191- . MARK II.

He was appointed to fill the vacant Throne of Dositheus.

†Before 1223. EUTHYMIUS II.

He fell asleep at Mount Sinai, where his body was buried.

-1236. ATHANASIIUS II.

His name occurred in the Diptychs as a martyr.

1236- . SOPHRONIUS III.

He also suffered persecution.

-1298. GREGORY I.

The Emperor Michael Palæologus endeavoured to unite the Greek and Latin Churches, with the assistance of the Œcumenical Patriarch John XI (Βέκκος), but Gregory was opposed to this scheme, and wrote against it.

1298. THADDÆUS.

He witnessed the downfall of the Frank dominion in Palestine.

Before 1313, after 1334. ATHANASIIUS III.

Formerly Bishop of Cæsarea Philippi (Paneas). He was eventually deposed.

1322. GREGORY II.

In 1330 Athanasius was reinstated.

After 1334-1360. LAZARUS.

Constantinople now became a secure residence for the occupants of the Orthodox Throne of Jerusalem. Lazarus, canonically elected by the Bishops in Synod, sought the confirmation of his appointment from the Emperor Andronicus II, Palæologus the Elder, but Gerasimus, an ambitious monk, endeavoured to set this aside, and Lazarus was condemned unheard. He was, however, subsequently restored to his Throne, when, a persecution having arisen, this faithful Confessor and Martyr entered into Rest after terrible sufferings.

Gerasimus was uncanonically substituted in the place of Lazarus, but was eventually ejected.

In 1334 the Greek Patriarchate created an Episcopal See at Bethlehem.

1334. ARSENIUS.

He was Patriarch with Lazarus for about ten years. After the decease of Lazarus, Arsenius was sole Patriarch.

1376-1417. DOROTHEUS I.

Before his enthronement he was a monk at Mount Athos, and then at Mar Saba. He retired from his Patriarchate in favour of Theophilus, whom he regarded as his spiritual son.

1417-1424. THEOPHILUS II.

He was one of the most excellent Patriarchs.

1424-1431. THEOPHANES I.

The Mamelukes inspired terror in the minds of Christians and Muslims alike.

1431- . JOACHIM.

The Acts of the deputies who represented Joachim at the Council of Florence, 1439, were disallowed.

The Patriarchs of Alexandria, Antioch, and Jerusalem issued a Decree in the Holy City, April, 1443, against the unjust union with the Latins.

1450. THEOPHANES II.

This succeeding Patriarch also subscribed the condemnation of the Florentine Decrees at a Synod of Constantinople, *c.* 1450.

1452- . ATHANASIVS IV.

On May 29th, 1453, Constantinople fell during the reign of Constantine XIII, 1448-1453. The Church of Jerusalem was exposed to many difficulties.

1468. JAMES II.

He was enabled through the liberality of Philip, Duke of Burgundy, to afford relief to the Orthodox poor of Palestine, living under tribute. A friendly feeling now existed between the Greeks of Jerusalem and Western Christendom.

C. 1468. ABRAHAM.

Feeling the weight of the Turkish yoke, he joined his brethren of Alexandria and Antioch in a mission of Peace to Pope Pius II, regretting the former condemnation of the Council of Florence.

(To be concluded.)

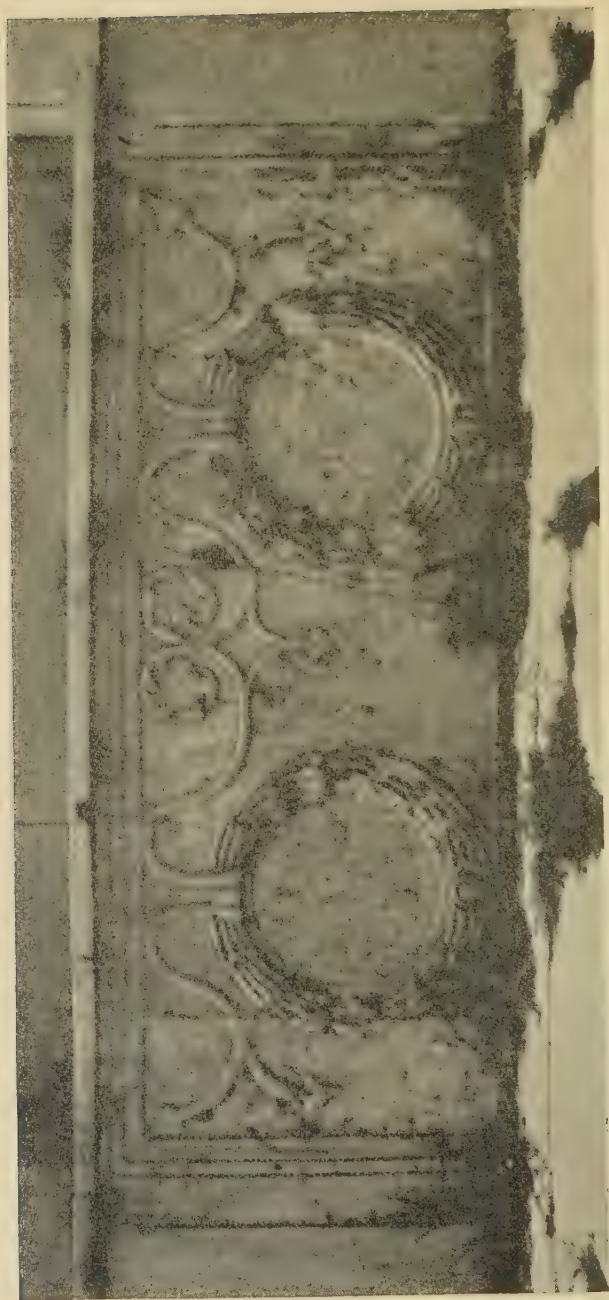


Fig. 1. Marble Slab from the Mosque of the Dome of the Rock.

CROSSES ON THE MOSQUE OF THE DOME OF THE ROCK, JERUSALEM.

By ROBERT WILLIAMS, Alexandria.

THE accompanying photograph (Fig. 1), represents one of the marble slabs forming part of the outer casing of the base of the Mosque of the Dome of the Rock. The ornament carved on the slab is very similar to that on a fallen architrave (Fig. 2) of the Basilica built by Theodosius at Baalbek at the end of the fourth century A.D., and destroyed by the Arabs in the seventh century.

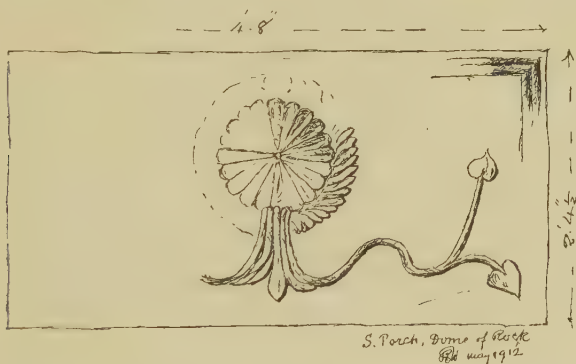


Fig. 3. From the Porch of the Mosque of the Dome of the Rock.

Within the carved wreaths, both at Baalbek and on the slab, are plain indications of crosses in relief having been chipped off.

The central wreath on the architrave is emphasized by the letters Alpha and Omega and large heart-shaped leaves and tendrils of the usual early Byzantine pattern. The Alpha is much larger than the Omega. Neither of the letters were chipped. All these wreaths and crosses bear a striking resemblance to those carved on a sarcophagus at Ravenna, and illustrated on p. 267 of Diehl's *Manuel d'Art Byzantin*. There are also drawings of similar crosses and wreaths in Sir T. Jackson's *Byzantine and Romanesque Architecture*, just published. The period generally assigned to these crosses is from

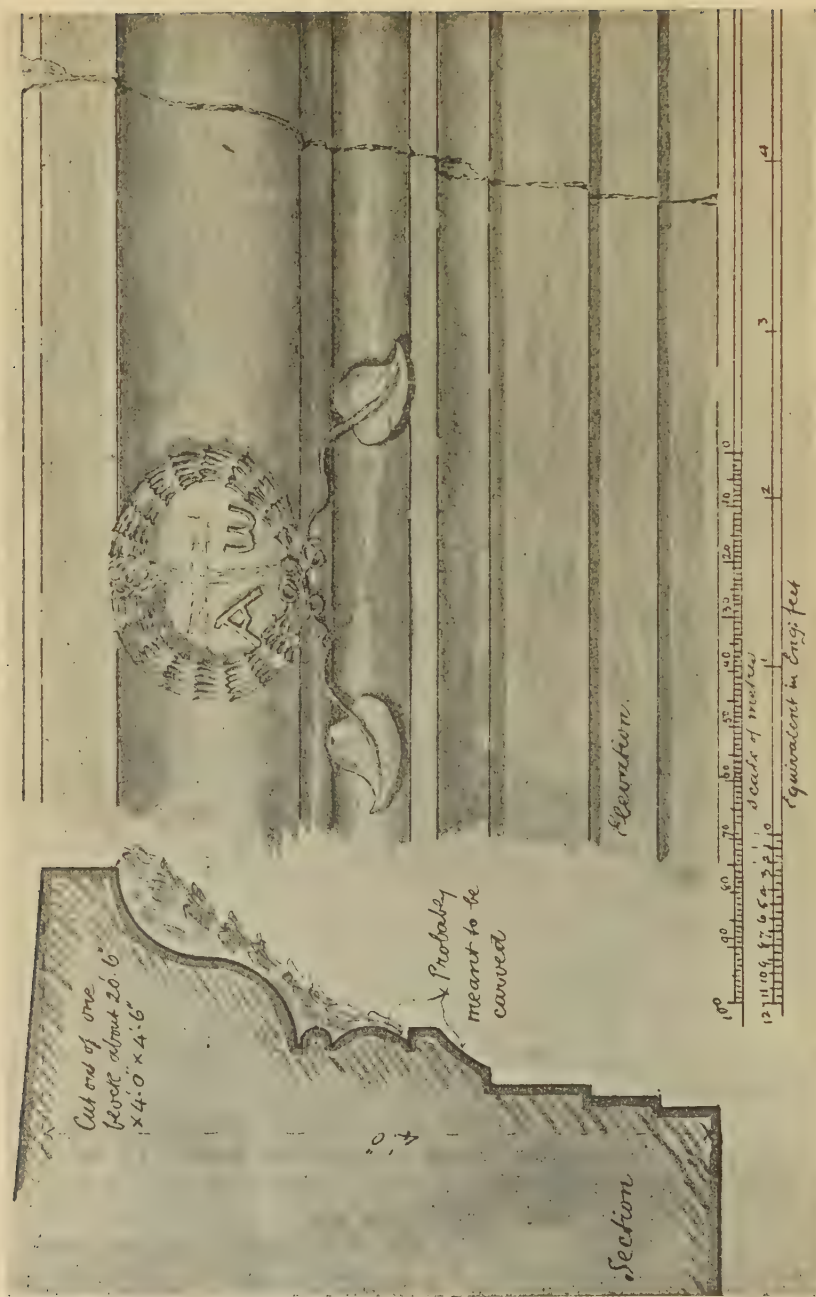


Fig. 2. From an Architrave of the Basilica at Baalbek.

the fourth to the sixth centuries, and this compares with the dates A.D. 379-395 of the crosses at Baalbek.

There are, however, other similar slabs ornamenting the Dome of the Rock and the Mosque of Al-Aksa. Fig. 3 is a slab fixed on the outside of the North Porch. In this slab the wreath is slightly dissimilar, and contains, instead of a cross proper, a fluted, shell-like ornament. The leaves and tendrils are the same. In the Mosque of Al-Aksa are two slabs (Fig. 4), one on either side of the mihrab, having similar wreaths, but they have been painted over, and the centre of each filled with an eight-pointed star. In the chapel of Zachariah in this Mosque there is a similar slab (Fig. 5), with wreath and chipped off cross. The slab is fixed over an old doorway.

The interesting question now arises: How came the Mohammedan builders of the Mosque of the Dome of the Rock to use these slabs with their evident Christian symbols, none too carefully obliterated? And when were they placed in the position in which we now see them?

The Mosque of the Dome of the Rock was built, it is said, by Abd el-Malik about A.D. 688. Were the slabs, which had evidently been part of a Christian edifice, altered and used by the Mohammedan architects when they built the Mosque? It seems hardly credible that the thin lining of marble could have remained secure for twelve centuries.

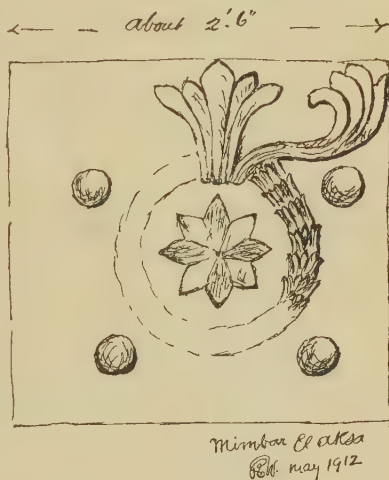


Fig. 4. From the Mosque of Al-Aksa.

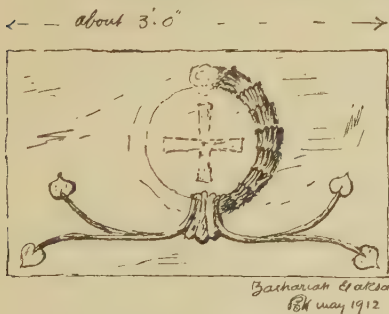


Fig. 5. From the Chapel of Zachariah.

It is possible, and even probable, that the slabs ornamented with the crosses and early Byzantine foliage were found or imported and built in by the Crusaders, and the double one (Fig. 1), was chosen to mark the eastern or Sanctuary side of the building when, in the eleventh century, they turned it into a church, which, a hundred

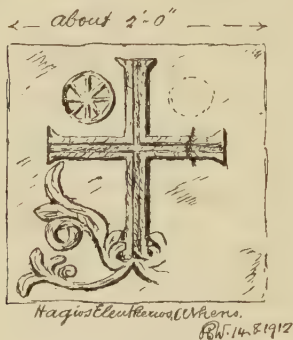


Fig. 6. From a Church at Athens.



Fig. 8. From the Constantinople Museum.

years later, reverted to the Mohammedans who had the crosses chipped off (see Conder's *Latin Kingdom of Jerusalem*, pp. 107, 157).

There is just another conjecture, namely, that the base of the Dome of the Rock was lined with marble at the time of the casing of the upper part with Persian tiles in the sixteenth century.

The slabs (Figs. 1 and 4) are, it should be noted, built upside-down, while the slabs of the north porch and the chapel of Zachariah are correctly fixed.

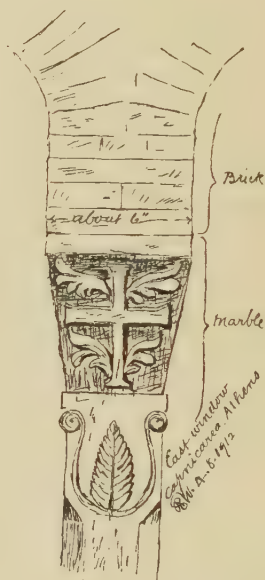
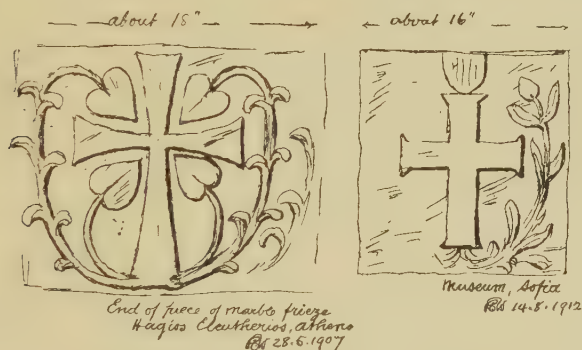


Fig. 7. From a Church at Athens.

It is curious that there is no reference in Fergusson to these slabs, nor is there a reference to the Christian remains at Baalbek to be found in the folio published by Wood and Dawkins in the eighteenth century.

For the purpose of comparison a few other illustrations are given:—

Fig. 6 is a panel brought, most likely, from an older church and built into the wall of the "Little Metropolis" (Hagios Eleutherios) at Athens.



Figs. 9a and b. Decorative Crosses.

Fig. 7 is from the interesting little church called Capnicarea, Athens, which, by a notice within it, we are told dates from A.D. 418.

Fig. 8 is from the side of the staircase to a pulpit now in the museum at Constantinople.

Fig. 9a is from the same church as Fig. 6. The cross is at the end of an ancient pagan frieze built in promiscuously. This, too, is from some older building, and it was Christianized by adding the cross.

Fig. 9b is from a little panel in the museum in Sofia, Bulgaria.

A DAY WITH THE NEOLITHS.

By Prof. MAX KELLNER, M.A., D.D.

A RIDE through fields once occupied by neolithic man is a pleasant pastime for a summer's day in Palestine, especially should one chance to be not an observer only, but also a collector.

We were a party of three; three men, three horses, a donkey to carry the luncheon, and Ibrahim to watch the animals whenever we dismounted.

The Plain of Rephaim is still a fruitful field, though it has contributed many an interesting tool and weapon, palaeolithic and neolithic, to the three noteworthy collections of Jerusalem,—that of Mr. Lars Lind of the American Colony, that of Mr. Herbert E. Clark, and that of the Archaeological Museum of Notre Dame de France.

The Notre Dame collection is especially rich in implements found at Sur Bāher, a hill adjoining the plain. This is one site to which Père Germer-Durand drew the attention of the savants assembled at the Second International Congress of Orientalists in Paris. Fig. 1 will show what one member of the party culled in our hour's examination of this neolithic field. The reproductions of the implements are all half-size; they are from the American Colony Collection: Number 4 is a celt with some of the natural crust untouched,—a descendant of the first axe of palaeolithic days; 5 and 8 are hatchets; 9 is a triangular scraper: 1, 2, 3, 7, 10, 11, and 12 are chisels of various kinds; and 6 is a chisel with the butt-end worked into a borer. It will be noted that of the chisels 3, 6, 7, and 10 have beautifully bevelled edges.

Passing through Bethlehem we rode southwards towards the Frank Mountain, our objective being a hill-top overlooking the "Field of the Shepherds," called Beit Tāmīr.

This hill we discovered to have been a neolithic place of worship. Two platform stones lay there, one intact and the other only half preserved. They were both well-covered with cup-marks. Such cup-marks are, of course, not uncommon, being found on the table-stones of dolmens and in caves, upon standing stones (massēbas)

and on hill-top altars ; nor is their presence confined to Palestine.

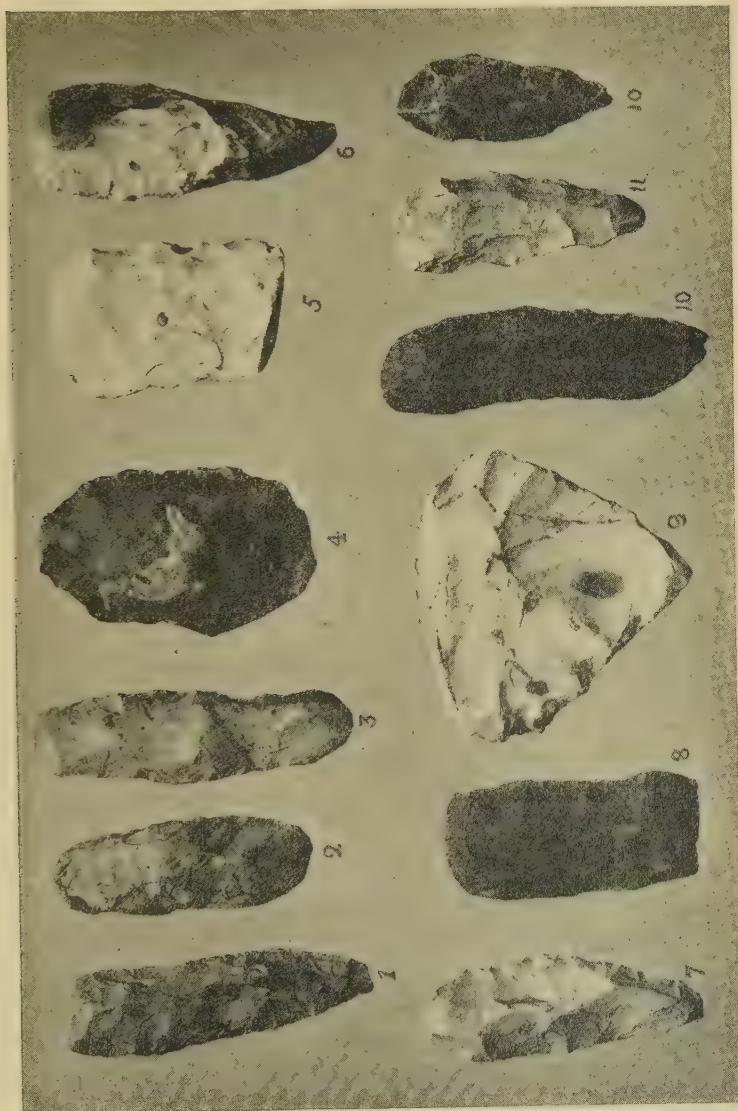


Fig. 1. Flints from Sur Baher.

But the function they were designed to serve is a subject of much contention.

Many of these cups, at least in later times, were put to profane uses. When they were beside a cistern they were used as water-holders; when conveniently placed for the purpose, they were made to serve as press- and gathering-cups for wine or oil; perhaps they may in some cases have been used as sockets for timber structures. But it will be recognized that there are many whose original purpose cannot have been any one of these. They have been explained as being designed to receive the food- and drink-offerings so necessary for the welfare of the dead; the departed spirit needed such sustenance on its journey to the Underworld. One is reminded here of the oath of clearance which the Jew was asked to take covering the disposal of the tithe: "I have not . . . given thereof to the dead."¹ The custom, here alluded to, of placing food on the graves of the dead was one widely prevalent among ancient nations and seems to have continued in practice among the later Jews.² Or the allusion may be to actual sacrifices offered to the dead in the hope of winning their favour.

That it was these prehistoric altar-rocks with their cups that the Jews made use of is inherently probable from what we know of their general practice of worshiping at the High-places, but it is also seemingly implied in such directions as those given to Gideon³ for the disposition of the sacrificial flesh; and cakes, and broth upon the rock.

These cup-marks go back to neolithic days. Many similar to those at Beit Tāmīr were uncovered by Prof. R. A. S. Macalister, when, in 1902-5 and 1907-9, he excavated the mound of Gezer for the Fund, and he ascribes their origin to the Troglodytes. In his opinion "all available evidence points to this peculiar feature being the work of Troglodytes. Cup-marks were found in a good many parts of the mound, and wherever they have any connection with other remains that can be definitely dated, these remains are assignable to the cave-dwellers," *i.e.*, to the Neoliths as distinct from the Semites who succeeded them.

It will be remembered that the Troglodyte inhabitants of the Gezer caves used one of them as a crematorium. Near the head of the stairway leading down into the abode of the dead there was found a group of these cup-marks. That they really belonged to the

¹ Deut. xxvi, 14.

² Ecclus. xxx, 18, where the custom is held up to scorn; *cf.* Tobit iv, 17.

³ Judges vi, 20; *cf.* xiii, 19.

Troglodytes and not to their successors, the Canaanites, is here made certain for they were found covered by about a foot of accumulated earth, on which had been set up a small standing-



Fig. 2. From Be'it Tāmīr.

stone,—a *massēba*,—perhaps the most characteristic object in the early Semitic religion. The cup-marks would seem, therefore, to have been used in connection with the funeral sacrifices or other

religious rites of the Neoliths and the standing-stone in connection with those of the Semites who dispossessed them and used their crematorium as a place of inhumation. And what is true of the cup-marks of Gezer is true also of those on many a dolmen and altar-stone throughout Palestine.

Scattered about these Neolithic altar-stones on the Beit Tāmīr hill we found implements ranging (Fig. 2) from scrapers (1, 7), chisels (8, 10–13), and borers (4, 9), to ribbon-knives (2, 5, 6) and a small sickle blade (3). This last is hardly more than a denticulated knife in dimensions; sickle points, such as are found, *e.g.*, at the mound of Gezer, are much larger. They show what is most interesting,—that the late neolithic period proves man to have advanced, in a small way at least, to the agricultural stage of his evolution.

It will be noted that none of the implements here reproduced show any polish. The site is late neolithic, nevertheless, as the sickle-blade and the cup-marks indicate. It must be borne in mind that late neolithic man in Syria-Palestine was by no means so accustomed to polish his tools and weapons as was his brother of Great Britain and Europe.

The cool shade of a Bedouin's tent and our host's kindly but insistent interest in the cause of our invasion of his *durra* field formed pleasant features in the noontide rest of the luncheon hour. When we remounted, Abdullah, Abu Shaker, and Hamar found their saddle-bags the heavier for the flints they now had to carry, and Shalmaneser his the lighter for the luncheon enjoyed by ourselves and our host.

Our path lay along the northern slope of the *Wādy el-Burak*, "Valley of the Pools," where we found ourselves riding beside the ruins of one of the two old aqueducts which once conveyed the water of the so-called Pools of Solomon to Jerusalem.

Our next stop was just above the Pools, near 'Ain Sālih, "Sealed Fountain"; this site has contributed much to all our collections. The day was drawing to its close, but a short hour's search gave two of us the implements reproduced in Fig. 3. There were a small hammer-stone (15), a club-head (18), a hatchet (14), two scrapers (7, 16), a concave scraper useful for planing arrows (8), two borers (2, 6), some knives (3–5, 9, 11–13), and two chisels with polished ends (10, 17).

We were thinking of leaving the field when Mr. Lind made

the "find" of the day; it is given in full size in Fig. 4. It is a diminutive chisel, being only $4\frac{3}{4}$ centimetres ($1\frac{7}{8}$ inches) in length, $1\frac{1}{2}$ centimetres ($\frac{5}{8}$ inch) in width; and 1 centimetre ($\frac{7}{16}$ inch) in

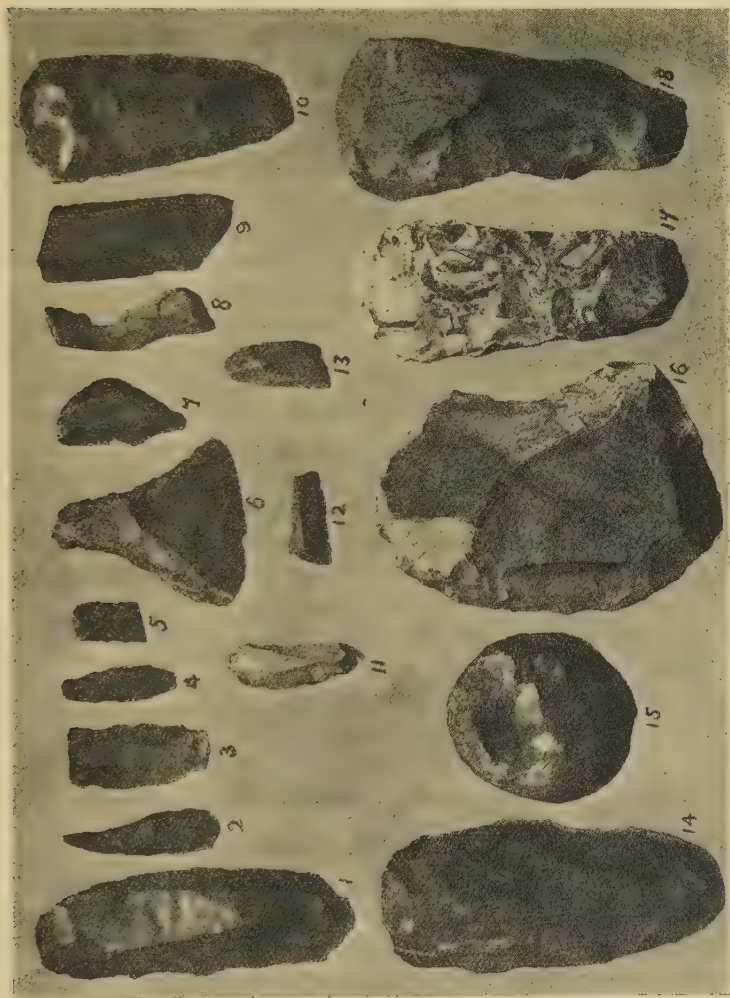


Fig. 3. From 'Ain Salih.

thickness. It is ground and polished on the two faces, on the base and on one side, but not on the other. That side bears very evidently the marks of sawing. The implement (as can be seen by

its rather unsymmetrical form) was not only formed, but also ground and polished before it was sawn and then broken off from the matrix block. The sawing was 7 millimetres ($\frac{1}{16}$ inch) deep on each face. How it was done, it is hard to say; probably by means

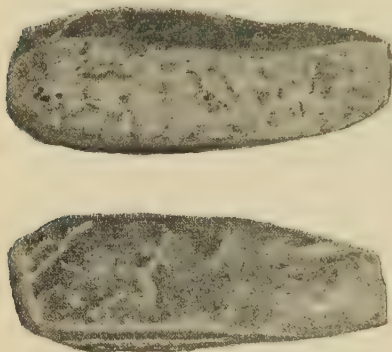


Fig. 4. "Chisel" from 'Ain Sālih.

of flint flakes. That the sawn side was never trimmed off and polished need not be a cause of regret, inasmuch as (if we may think of the implement as native and not imported) it bears witness to the interesting fact that the craftsman of Palestine was not a whit behind the most skilful workman of Europe. The sawing of stone as an aid to the work of grinding was a refinement few ancient people attained. Switzerland has produced sawn celts of nephrite and Southern France and Spain celts of sillimanite (fibrolite), but outside of these countries they have been exceedingly rare.

Mr. Lind's celt is mottled white in colour and of a very fine polish. It is without a mar, except that at one extremity of the cutting edge there is on the side a small flaw in the stone, which betrays that it too, like the sawn implements of the Iberian Peninsula, is of sillimanite.

GREEK INSCRIPTIONS FROM THE DECAPOLIS.

By THE REV. D. LEE PITCAIRN, M.A.

REFERRING to my note on two inscriptions in the January *Quarterly Statement*, 1911, and the note on the same by Dr. R. E. Brünnow in the April *Q.S.* of the same year (p. 114), I have received some further information from Miss Elverson, who sent me the inscriptions. This lady revisited the spots and examined the stones with care.

In the first inscription, that found at Irbid (Arbela), she discovered at the end of the second line the missing letter **C**, which

is conjecturally inserted there on p. 56 of the *Q.S.* In the fourth line she says there is no doubt as to the **H** in the word **MAHWP** (Major). At the end of the fifth line she found a **Y**, which makes the last word of that line *αὐτοῦ*, *i.e.*, *ἐαυτοῦ*. This does not affect the translation given on p. 57, as a monument "of himself" or "to himself" comes to the same thing. At the end of the last word of all she found a mark like a small **C**. The inscription is complete without this. Perhaps it is the stonemason's mark.

This inscribed stone at Irbid is placed on the doorway of a Moslem house. In the same court stands a fine sarcophagus of grey stone, "shaped like a large modern bath." It has two lions' heads with large rings in their mouths in relief on one side of it, but bears no inscription.

The second inscription (*Q.S.*, p. 57), that found at Sareeh, 'Ajlûn, is built into the roof-arch of a stable, which accounts for the first letter of each line having been cut away or concealed. The remaining letters are worn, and the place is dark and awkward for examination. In the enigmatical top line Miss Elverson discovered a fourth letter, an **O**, between the **Α** and the **Υ**. If there has ever been any mark inside the **O** it has been erased. The rest is all plain.

Besides these two inscriptions Miss Elverson discovered a third at Rumthah:—

N A Δ A
M A C
C A B Ε I
N O Y
Ε T I

This inscription appears to be complete :

Νάδαμας

"Nadamas

Σαβεινον

son of Sabinus

ἔτη ι'

ten years."

The third letter of *ἔτη* was omitted for brevity. The form **Δ** for **Α** in the first line is used in the Old Athenian alphabet, and on the inscriptions and vases of the Chalcidian colonies in Italy. It has been turned the wrong way by a careless workman. At the bottom is a figure, apparently a child's head, representing the deceased.

SUMMARY OF THE OBSERVATIONS ON THE RISE AND FALL OF THE LEVEL OF THE DEAD SEA, 1900-1913.

By DR. E. W. G. MASTERMAN.

As the odd notes appearing from time to time in the *Quarterly Statement* can convey no information to the chance reader, and in

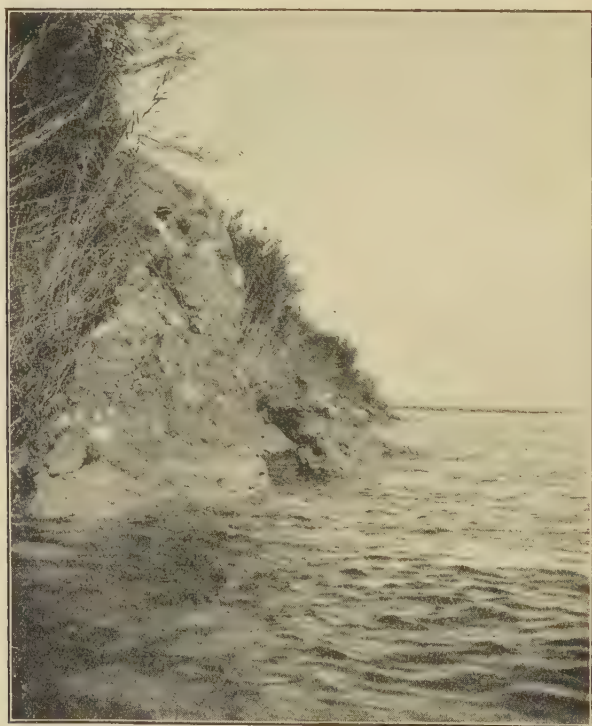
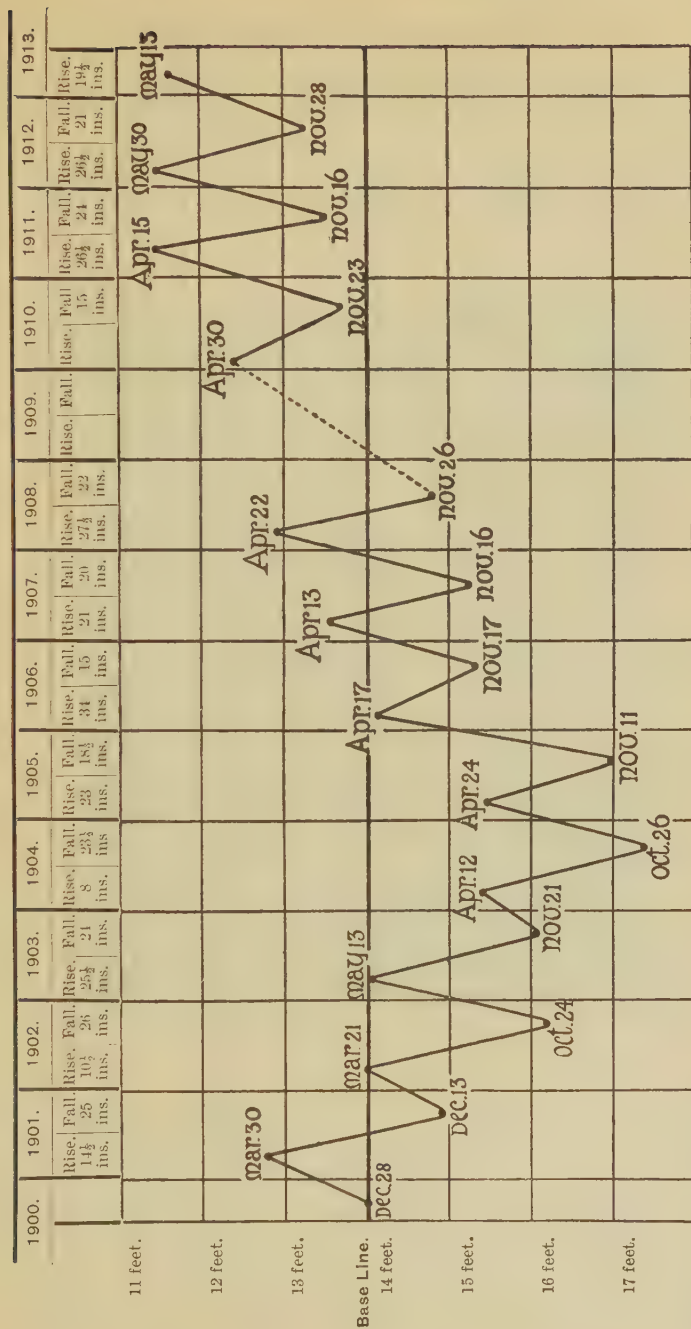


FIG. 1. The Rock at 'Ain Feshkhah.

their present form must be a source of much trouble to any student wishing to gain an idea of the general results, I append a Chart showing the results of the observations made on the varying level of the Dead Sea from 1900 to the current year. Unfortunately,



Rainfall of Season in Jerusalem.

their completeness is marred by the absence of observations during the year 1909.

Two views are given of the rock at *Ain Feshkhah* from which the measurements are taken for the *P.E.F.* Fig. 1 is the view looking north; in Fig. 2 Mr. Hornstein is holding the tape. The photographs were taken in Nov., 1911.

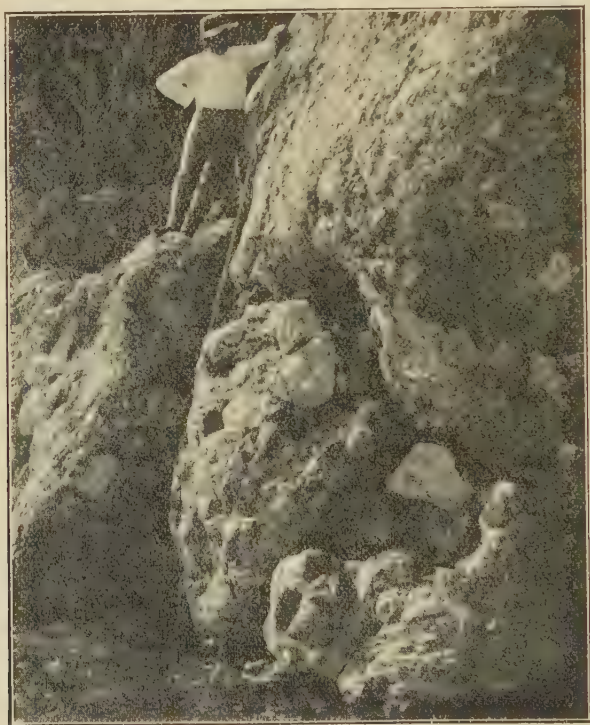


Fig. 2. The Rock at 'Ain Feshkhah.

It may be mentioned, for the sake of those who have not followed these observations, that the measurements are taken at a large rock near *Ain Feshkhah*. In 1900, Prof. Macalister and I selected¹ this point, and we had a mark cut upon the rock 14 feet above the then Dead Sea level—this height being chosen because it was a convenient one for dropping the yard measure to

¹ See *Quarterly Statement*, 1901, pp. 4-5; also 1902, pp. 155-160.

the surface of the sea. During the years 1901-4 the level in the dry season continued to fall until, on October 26th, 1904, the level was actually 3 feet 4 inches below the base line. These four years had an annual rainfall (in Jerusalem) much below the mean. In the season 1904-5 there was a heavy rainfall (37·32 inches) and the fall commenced to be checked; in 1905-6 the rainfall was still greater (38·94 inches), and in consequence there was a rise of nearly 3 feet in the sea level—the largest rise yet observed. The rise on the whole continued until 1912, when the Spring observation showed 2 feet 6½ inches *above* the base line, and the Autumn observation 9½ inches above the base line—the highest Autumn level observed. The total difference in level from the lowest (Autumn) measurement in 1904 and the highest (Spring) measurement in 1911 and 1912 is 5 feet 10½ inches.

It is clear, as has been suggested above, that the rainfall has much to do with the varying level. Thus, the greatest rise in 1906 followed a rainfall (38·94 inches) much above the mean. Also, the considerable rise in 1908 followed a rainfall of 27½ inches, and the third greatest rise, in 1911, followed a rainfall of 26½ inches, but these figures by no means explain all. For one thing the effect of a series of dry seasons in the diminution of the springs is not at once changed by a single season of increased rain, witness the rise in 1905, nor will a single year under the mean, in the midst of some years of plenty, materially affect a rise—witness the year 1907. It must also be noted, firstly, that to have a really correct view of the influence of the rainfall on the level of the Dead Sea we ought to know the mean precipitation all over the land; secondly, that the influence of the fall of snow upon Hermon must be very great, and that when, for example, in a cold Spring the melting of the snow is retarded, the amount of water poured into the Dead Sea from the Jordan *late in the season* must be considerably greater than when the snow melts very early. This late flooding of the Jordan must delay the onset of shrinkage of the volume of the Dead Sea by some weeks. Then thirdly, the height of the Summer temperature and the prevalence, or otherwise, of dry desert (S.E.) winds must have considerable bearing upon the level. In other words, there are other factors to be considered besides the mere amount of rain in the preceding rainy season—and particularly the amount at simply one observation point—Jerusalem. A heavy rainfall late in the season, *e.g.*, in March or April, an unusually cold Spring,

followed by a short dry season of moderate heat and westerly, rather than easterly, winds are, it seems to me, the conditions favouring a rise in level. The reversed conditions lead to a fall.

There is an accumulation of evidence that the level of the Dead Sea rose considerably during the nineteenth century. The most striking points are:—

(1) The disappearance of the small island *Rejum el-Bahr*. In the early part of the last century it was a peninsula joined to the shore by a dry passage.

In 1850 we find de Saulcy (Vol. II, p. 53, *The Dead Sea, etc.*) describing the "islet" as joined to the mainland by an isthmus a hundred yards long with "very shallow water which our horses cross without difficulty and obtain a footing upon the island itself."

In 1874 (*Q.S.*) Mr. T. Drake writes: "The causeway which connects the *Rejum el-Bahr* with the mainland has, according to the Arabs, been submerged for twelve or fifteen years, though before that time it was frequently dry." In the "eighties" it was necessary to swim out to the island, while in 1892, after a heavy rainy season, it disappeared altogether, and it is now too deep for any evidence of its presence to appear on the surface. Were this an isolated phenomenon it might be argued that the island had itself subsided and not the level arisen. There are, however, other facts.

(2) We have the evidence of Seitzen (1806) and of Irby and Mangles (1818) (*Travels*, p. 454) that it was possible at the beginning of the last century for caravans to cross by means of a ford from the southern point of the *Lisan* to the opposite shore, at any rate, in the summer months. Burckhardt (*Travels*, p. 394) also mentions such a ford. Mr. Forder (*Q.S.*, 1912, pp. 110-114) shows that a tradition of such a ford still lingers with the inhabitants of the *Ghor es-Sāfieh*, although it has not been used within living memory.

(3) That there was till recent years a regular road between *Jebal Usdum* and the sea is so well known to living witnesses that it is hardly worth while quoting travellers; de Saulcy, for example, speaks of it. For several years now this road has been flooded, the water now reaching the foot of the salt-cliffs.

(4) As further confirmation of the rise in the latter half of the last century we can see at very many points along the shore dead trees, still rising from their roots, from some feet of water.

Robinson, in 1838, thought there was clear evidence of a rise in level since the beginning of the century (*Researches*, Vol. I, p. 519); we have indubitable evidence of a considerable rise between 1850 and 1892; and it is interesting to notice that, since the regular observations of the level have been begun, the rise, with fluctuations, has continued.

DEAD SEA OBSERVATIONS.

SPRING VISIT, 1913.

By DR. E. W. G. MASTERMAN.

AS, at the last moment—to my great disappointment—I had to abandon going myself to ‘*Ain Feshkhah*, Mr. Hornstein kindly, once again, went for me, taking the lead of a party of four, including Mr. Hough, the Acting H.B.M. Consul. They went to Jericho, May 12th. Bar., 1 p.m., Jerusalem, 27·35; lower khan of Jericho road, 4.55 p.m., 29·4; Jericho, 8.30 p.m., 30·75. Thermometer (8.30 p.m.), 83·3° F.

May 13th.—Left Jericho at 4.45 a.m., and went viâ ‘*Ain Jehayar*, reached ‘*Ain Feshkhah* at 8 a.m. Wind N.E. in early morning, South after 10 a.m. Sky cloudless. Temp. at ‘*Ain Feshkhah* at 8.10 a.m., 82·2° F. Temp. of water of spring, 77·8° F. Bar. 31·5.

Measurements.—At P.E.F. rock, 11 feet 7 inches, a rise of 1 foot 7½ inches since the Autumn measurement. At pool 2 feet 4 inches above the mark.

Animal Life, etc.—On the road. Pintail sand-grouse, partridges, wood-pigeons, and some (doubtful) wild geese, seen.

The crops at Jericho are exceptionally fine this year, and many of the old residents say they never saw the fruit-trees and vines so laden with fine fruit.

REVIEWS AND NOTICES OF PUBLICATIONS.

The Trial and Crucifixion of Jesus Christ of Nazareth, by M. Brodrick, Author of *Concise Dictionary of Egyptian Archaeology*, Editor of Murray's *Revised Handbook for Palestine and Syria*, etc., etc. (London: John Murray, 1908.)

In her preface Miss Brodrick explains that her book is "the substance of lectures delivered at various times and in many places other than the United Kingdom." It would certainly be a matter for regret if the result of so much careful reading and enquiry had been allowed to pass away with no more record than may befall a lecture, for Miss Brodrick has written a most interesting book, and has brought together much evidence and many facts—always naming her authority—and has subjected these to careful analysis from a new and valuable point of view. This point of view is chiefly "legal," an examination of all the incidents which culminated in the Crucifixion, with the object of testing their legality according to Jewish law under the Roman domination of the period. A secondary object is to show why his Jewish enemies pursued Jesus with such relentless and unscrupulous ferocity.

This task Miss Brodrick has undertaken and carried out with all reverence, and with wide and impartial study.

The narrative of the four Gospels is the basis of her enquiry; whilst in examining the legal questions she has recourse to various Hebrew as well as Roman authorities, and in every case a definite reference is given. This it is which gives added value to the work, for we have the source of every statement. Having thus stated Miss Brodrick's object and methods we may turn to her procedure. She follows the narrative of the Gospels, stopping from time to time to comment on the incidents preceding the arrest of Jesus: how "the rulers" tried to excite the populace to arrest Him, or even to stone Him; how the illegality of their attempt is pointed out by Nicodemus: "Doth our law judge any man before it first hear from himself and know what he doeth?" And then she quotes from the Mishna the principles of Jewish law: "The witnesses themselves must arrest the prisoner, and formulate in public and upon solemn

“oath, their reason for so doing.” Again, later, she points out how Caiaphas, “the degenerate high-priest and the friend of Pontius Pilate,” had openly advocated the putting to death of Jesus, and this even before any charge was formulated, and before his arrest and trial.

Proceeding to the arrest itself, Miss Brodrick shows, again from the Mishna, how contrary to Jewish law were the steps taken and the circumstances in which it occurred. It must suffice here to mention one: “Arrest after sunset was illegal.” On the same principle the writer follows the details of the tragedy step by step: exposes the personal and worldly motives of His persecutors; shows how they tried to obtain His conviction by the Roman authority in order to avoid being themselves convicted of illegality, and failed; how it was after His acquittal by Pontius Pilate that the latter gave way under the threat of a charge of disloyalty to Caesar.

It should be noted that Miss Brodrick carefully avoids reliance on Christian writers, who of necessity would approach the subject with some prejudice. She goes direct to the Talmud and to the most trustworthy of the writers on Hebrew law, and the limitations to which it was subject under the Roman domination. Where Roman law is concerned, she carefully discriminates between Roman law as concerning Roman citizens on the one hand, as affecting colonials, and as applied to the inhabitants of conquered countries such as Palestine, on the other. She has some very interesting remarks on the subject of the punishment of Crucifixion as practised at different periods, and she also insists on the absence of any evidence that the Crucifixion of the Saviour took place *on a hill*. Prof. R. A. S. Macalister called attention to this question when still engaged upon his excavations at Gezer some few years ago.

Finally, in a few sensible words she touches on the vexed question of the site of the Holy Sepulchre (than which there is perhaps no better example of the tendency of humanity to seek some form of idolatry). Miss Brodrick's concluding words are: “My own belief is “that the knowledge of the sacred places has been lost, and will “remain so for ever.”

J. D. C.

In the *Proceedings of the Society of Biblical Archaeology*, Vol. XXXV, Part III, Mr. Legge contributes a paper, “New Light on Sequence-dating,” wherein he criticises adversely some of the criteria for the dating of pottery in Egypt. In particular, he gives reasons for

rejecting the view that the black-topped red pot is the earliest type of Egyptian ceramics. Dr. MacIver in the account of his first expedition to Nubia (*Archaia*, 1909) states that he found the same pots made by the women in the villages south of Aswān, and, "except for their greater thickness, they were indistinguishable from the polished red bowls found in cemeteries of the Nagada type." Mr. Legge goes on to quote the account of the process by which the lustrous black border to the red was produced. It is suggested that the making of black-topped red pottery was essentially a Nubian art. Finally, Mr. Legge refers to Dr. Naville's article on "Primitive Pottery in Egypt" (*L'Anthropologie*, XXIII, 1912, pp. 313-320), where he points out that the weekly market at el-Arabāt was full of hand-made pottery of different forms which, he was told, was the work of the women. On visiting the neighbouring village of Beni Mansūr he found that the pots were not only different from, but made on a system different from, those of Girgeh which is not very far off. From this and other facts it is inferred that the shape and even the material of pots in Egypt, now as always, change, not with time but with locality. "The one true classification of Egyptian pottery," it is stated, "is the classification by locality, which studies that which is made in each spot, and the modifications which the industry may have undergone in that locality. Formerly, as now, the potter of Edfu made his pots without troubling himself much as to what the denizen of Thebes or Memphis was making. What governed his work was what he had himself learned, or the suggestions of local circumstances, and the tastes and customs of the spot." Mr. Legge's article thus raises an exceedingly interesting question which has its analogies outside archaeology. For example, the effort has been made to establish a sequence in the development or evolution of thought from primitive and rudimentary forms onwards; and, as is well known, this desire to find an orderly and genetic evolution in beliefs and customs has exercised a very profound influence upon modern research. But here, too, one is constantly finding, first, that the apparently rudimentary features will persist in the most unexpected places and forms; and, second, that it is obvious that at any given place or time we may expect to find notable differences of culture and civilization accompanying notable mental and psychical differences among the inhabitants. That is to say, the villager and the townsman, and the poet and the peasant, can manifest differences of such a sort that did we not know the circumstances, it might be

easy to make the mistake of supposing that the differences represented relatively lower and relatively higher steps in the long ascent of the evolution of thought and custom. Thus, for example, crude magico-religious ideas found among some of the outlying parts of Western Europe are of a sort that, if we were ignorant of their source, we might feel tempted to guess that they came from some savage country or represented some early stage in the history of thought. Examples of this kind would speedily convince one that attention must be paid, not to solitary phenomena by themselves, but to the whole context in which they are found; and clearly this holds good when the phenomena are pieces of pottery. The sequence of pottery, like the theory of evolution, justifies itself by the way in which it assists further enquiry. Both are obviously complicated by any disturbing features, and at first seem to be overturned; but, on further enquiry, it seems evident that a reconciliation can be found. It is quite true that there is a development from age to age, and it is equally true that at any period there will be striking differences between the highest and the lowest, or between the most advanced and the most rudimentary of types.

An article on San Savino at Piacenza by Mr. A. Kingsley Porter (*American Journal of Archaeology*, XVI, 1912, No. 4, pp. 495 *sqq.*) may be mentioned here because of his remarks upon a mosaic which represents the works of the twelve months of the year. February is depicted as pruning the vine, June is busily engaged in hoeing, July reaps the grain, September picks grapes, etc. The inscriptions are taken from the old poem of Ausonius. It is natural to recall the Old Gezer Inscription (*Q.S.*, 1909), with its references to the months of sowing, cutting flax, barley-harvest, general harvest (?), (vine-) pruning, summer fruits, etc.—the interpretation is in some cases disputed. The custom of representing the months topically is a very ancient one, and Mr. Porter has collected a number of interesting details.

The same number gives publicity to a letter from Prof. Ronzevalle of the University of St. Joseph in Beirut *apropos* of forgeries. Among his remarks we read: "Damas est un centre de fabrication lapidaire, comme Homs, de fabrication monétaire, Sidon, de céramique, et Tyr, de glyptique."

A special feature of the *American Journal of Archaeology* is its very elaborate series of "Archaeological Discussions," being

summaries of original articles, chiefly in current publications. From the same number as the above we quote the following reference to a most interesting article by E. Hahn on "Life in the Stone Age" (in the *Zeit. f. Ethnologie*, XLIII, 1911, pp. 821-840). The writer "calls attention to certain phases of prehistoric housekeeping which must have existed, but of which practically all traces have disappeared. Primitive man was not exclusively dependent on hunting; grass seeds, fruits, nuts, and roots entered into his economy at the start. The Stone Age was really a wood age, for stone utensils were mounted in wood: wooden hoes, ploughs, and arrows preceded those in which stone and metal were used. Fire was used to make troughs and boats, to fell trees, to clear away underbrush and forests, to parch grain, in cooking with hot stones, even before pots and kettles were invented. Sand was used to prevent fire from burning floors, decks of ships, etc. Huts and boats and utensils, even, were made of bark. Leather must have been used for sails, boats, clothing, bags, pails, ropes, and kettles for cooking with hot stones (*cf.* Herod. IV, 61). The fermentation of corn, roots, and vegetables in pits must have been discovered very early as a means of preservation; all of these things point to a long history of slow progress from the wildness of the earliest men to the relatively high civilization of our ancestors of the Stone Age."

We learn also, in the same journal, that a pamphlet has been prepared for the use of the German Engineers of the Bagdad Railway, to enable them to utilize their opportunities for scientific observations not connected with their work, in the countries in which they are stationed. Three sections have appeared—on geography, topography, and archaeology—and already some results have accrued. Sections on the geology and fauna of the region are also planned.

An interesting attempt is made by S. Funk (*Memnon*, V, pp. 206-211) to show that the Talmud contains a number of ancient traditions that date from the times of the Aegean civilization. These refer to the "provinces of the sea" and "cities of the sea," and to imported wares, such as costly woods, stuffs, garments and clay stamps.

In the *Mittheilungen* of the German Oriental Society, XVII (1912), pp. 237-326, Prof. W. M. Müller gives reasons for believing that the Egyptians at an early date became acquainted with the Babylonian cuneiform writing, and that through it arose the so-called syllabic method of writing in Egypt.

Prof. Vincent (*Memnon*, VI, 1912, pp. 88-124) discusses the various names applied to Jerusalem, and argues that that of the city itself most probably means "foundation of Shalem."

An effort is made by Dr. Weinheimer (in the *Zeitschrift d. Morgenland. Gesellschaft*, LXVI, 1912, pp. 365-388) to show that the Hebrews and Israelites were distinguished both by writers of the Old Testament and in the Egyptian inscriptions; in his view, the conquest of Canaan by the Hebrews corresponds with the invasion of the Habiru in the Tell el-Amarna Letters (fifteenth century B.C.) and the entrance of the Israelites occurred about two centuries later.

Prof. Guthe, in the *Zeitschrift des Deutschen Palästina-Vereins*, Vol. XXXVI, heft 2, 1913, discusses the identification of Kirjath-Jearim. The two current identifications are *Kh. 'Erma*, supported especially by the late Colonel Conder, and *Karyet el-'Ineb*, which is the more popular one. Prof. Guthe, who in the past had somewhat hesitatingly adopted the former, now proposes an entirely new one, *el-Kubebe*. He relies more especially upon the statement of Eusebius that "Kariathiareim" lay on the road from Aelia (Jerusalem) to Diospolis (Lydda). After a detailed consideration of the ancient routes and the distances, he finds a site to the west of *el-Kubebe*, a district which, as he notes, is rich in extensive ruins. The rest of the article is devoted to a discussion of the bearing of the new identification upon the Biblical references. In the same number Dr. Richard Hartmann begins a valuable discussion of the materials for the historical topography of *Palaestina Tertia*. Dr. Schumacher gives a report, with many illustrations, of his archaeological work east of the Jordan, with more particular description of the important neighbourhood of *el-Makārīn* and *Tell ej-Jamīd*. Finally, passing over a brief account of divorce and remarriage among the Mohammedans, we must mention the most informing article by Dr. Hans Fischer on Palestinian cartography and geography, with a new edition of the map by Guthe and himself, first published in 1890. Dr. Fischer gives a careful survey of the maps and other contributions to the subject, and devotes careful attention to the noteworthy fluctuations of the Dead Sea.

In the *Revue Biblique*, April, 1913, R. P. Abel continues his articles (with illustrations) on the exploration of the Jordan Valley. §8 deals with the district from Beisān to the West Far'a; §9 continues to Fasa'il and the fortress of the Alexandreion; and §10 takes us to

the Dead Sea. The same writer contributes a description of a tomb with Jewish ossuaries recently discovered to the north of Jerusalem. The graffiti are in Hebrew, Palmyrene, and Greek; the names themselves are in some cases Roman. We have, for example, Africanus, Africana, Epictetus, Catulla. Father Abel points out that the names fall into three classes, these are: first, the names characteristically Jewish; secondly, some seem to be Palmyrene, and he cites passages from the Talmud to show that Palmyrenes could be admitted as proselytes; finally, the Graeco-Roman names may, perhaps, have been those of Jews who lived in the Diaspora, and whose bones had been brought home for burial.

The July number of the *Revue Biblique* contains the commencement of a useful study by Father Dhorme of "le langue de Canaan." Here he deals with the verbal forms on the basis of the data supplied by the Amarna Letters. R. P. R. Savignac furnishes some notes on a journey from Suez to Sinai and Petra (February). He tells of the disastrous drought and of the sufferings caused, illustrating, at the same time, the tendency of the unfortunate Bedouin to turn to the borders of Egypt when in distress. The description of the neighbourhood of Rueis el-Ebeirig—hazardously identified by Palmer with Kibroth-Hattaavah—is interesting for a number of Nabatean graffiti. At Petra the opportunity was taken to verify the two Nabatean inscriptions recently published by Dr. Dalman. Father Savignac justly draws attention to the fact that the longer of the two is written in characters far more like the older square Hebrew (as in the ossuaries) than Nabatean. This fact is very noteworthy and it might be added that the difficult Petra inscription in Lidzbarski, *Handbuch*, 451 [a], Cooke, p. 241, No. 94, may probably be recognised as dialectical (*Jewish Quarterly Review*, XVI, 1904, p. 284). Father Vincent contributes one of his elaborate archaeological reviews, which, as is usually the case, is a most valuable appendix to the book reviewed. This time it is the great work on Jericho by Prof. Sellin and Prof. Watzinger, the official account of the German excavations to which the *Q.S.* has referred in the past (*e.g.*, 1910, pp. 54–68). Two points call for special attention. First, the great outer wall which has hitherto been classed as "Canaanite" is now attributed by the excavators in the main to the ninth century. Father Vincent subjects their arguments to a close scrutiny and confesses himself unmoved. The second, like the first,

involves problems of date: it is the new situation caused by the recent discoveries of pottery in Susa, by the circumstance that Palestine may well have been influenced by the brilliant development of ceramics in Susa at about the commencement of the third millenium B.C. Thus, the hand seems to be pointing, not to pre-historic and historic Egypt, not to the Aegean, but to a specifically Oriental phase in the East. It is, of course, too early to dogmatize, but there is a certain new tendency to look away from Aegean or Mycenaean influence. In view of this new turn in the history of the problems of Palestinian archaeology, the present reviewer ventures to quote at length from a paper on "Palestine Excavations and the History of Israel," read at a congress five years ago and printed in *The Expositor*, August, 1909, pp. 97 *sqq.* The passage, though lengthy, at least crystallizes a definite theory:—

"The position of Palestine would lead us to look to the north for all non-Egyptian influence, and it is precisely there and in the later Hittite empire centring at Boghaz-Keui that Babylonian influence continues to be found. Thus, although Palestine archaeology has Babylonian and even Elamite analogies, one must take into account our present scanty knowledge of the archaeology of North Syria, Mesopotamia and Asia Minor, and it is possible that any *specific* traces of Babylonian culture which may be found in early Palestine entered indirectly from the north long [I would now omit the 'long'] after the great dynasty of Khammurābi had been overthrown.¹ As a matter of fact, Prof. J. L. Myres has shown that the early pottery development in Palestine is to be associated with North Syria and Cappadocia (*Journal of the Anthropological Institute*, 1903, pp. 367 *seq.*). This is confirmed by Prof. Sayce, and Prof. Breasted, in his *History of Egypt* (pp. 188, 262), very naturally connects this feature with the prominence of the northern powers in Palestine.

"The pottery in general reveals certain well-defined influences or affinities which allow us to divide the archaeological history of Palestine into periods. The earliest indigenous culture is followed by a long series of phases: Mycenaean or Aegean, Phoenician, Cypriote, older and later Greek, until we reach the Seleucid Age with Rhodian jar-handles, Roman tesserae, etc. Indeed, later comes

¹ See the writer's *Religion of Ancient Palestine*, pp. 106–113, and Father Dhorme's statement on the Northern ("Hittite") element in Palestine history before and about 1400 B.C. (*Rev. Biblique*, Jan. 1909, pp. 61 *sqq.*).

an Arab ware closely resembling the older painted pottery of ten or more centuries previously. It is rather remarkable that it should be the *Aegean* ware which inaugurates this series. This pottery has been associated with that of Keft, or Crete, the Biblical Caphtor, the traditional home of the Philistines. Its introduction has been ascribed to Aegean invasions—to the Philistines themselves; and certainly, noteworthy archaeological phenomena always demand some explanation in the history. But there has sometimes been a failure to distinguish true Aegean ware from that of Cappadocian or northern affinities; and this complicates the problem, because Asia Minor in turn shows some clear traces of Aegean influence from outside. Consequently, only when archaeology has correctly separated Aegean from ordinary Asia Minor pottery, can we ask whether its presence presupposes any dominating historical events. It is to be observed that the specific Aegean ware appears to be of the lower or sub-Mycenaean type; it comes at the close of the Cretan civilization. Similarly in Cyprus, whose earlier culture-affinities are with Cilicia and Cappadocia, Aegean art appears to reach the island in a mature, not to say decadent stage (Myres, *Classical Review*, 1896, p. 352). Moreover, on the one side, is the fact that the movements in the Aegean basin, especially in the time of Ramses III (when the Philistines are first mentioned), were accompanied by movements on land from the north. On the other side, neither Egyptian evidence nor the internal situation at the death of Ramses III [viz., in the Papyrus Harris] proves that any sweeping changes had occurred. If the true Aegean pottery really implies the presence of a new people, it is remarkable that it is only in the pottery that the invaders leave their traces

“Although the archaeological and historical evidence at present is distinctly incomplete, so far as it goes it does not point to any predominating influences from Babylonia or the Aegean. But the lines converge upon the north where we have an area fully exposed to those two cultures, and the geographical and political relations between Palestine, Syria and Mesopotamia make the north the most natural source of all the culture which was neither indigeneous nor Egyptian. The other phases point to the north: Syria, Phoenicia, or to the sea-ports and their trade with Greece. Even the Arab ware of the Christian period, whose resemblance to the old painted pottery has been mentioned, recalls the theory of the Mesopotamian origin of the Ghassanid culture [see *Q.S.*, 1906, pp. 76 *seq.*]. More-

over, when, as at Gezer, a unique culture manifested itself, the analogies were with Lydia, Caria, and with Cyprus of the early iron age [*Q.S.*, 1907, pp. 240 *sqq.*], and iron itself probably entered under the influence of the northern peoples, perhaps about 1000 B.C."

S. A. C.

NOTES AND QUERIES.

1. *Right of Sanctuary at Damascus*.—An incident has quite recently occurred which may possibly be of interest to the readers of the *Quarterly Statement* as another illustration, besides those mentioned on p. 200 of the number for October, 1912, proving the survival and maintenance at the present day of the ancient rights of Sanctuary connected with the Great Mosque of the Ommayyades at Damascus.

A few days ago a battalion of Redifs, drawn for garrison duty from the Nebk district, on hearing on the one hand of the conclusion of peace, and on the other that their villages and threshing-floors had been, or were in danger of being raided by the Bedouin, demanded that they should be allowed to return to their homes in order to protect their families and their property. Their demand meeting with a refusal, they seized their rifles and rushed in a body into the Mosque, placed sentinels at the gates, and declared their intention to remain there, under the protection of Neby Yahya (St. John the Baptist, whose head is popularly supposed to be buried beneath the domed shrine in the transept), and threatened that, if driven to desperation, they would furnish themselves with food by raiding the bazaars. On this occasion again, as on that I reported from hearsay in my notes for October, 1912, already referred to, they received the support and help of influential sheikhs and others, and obtained what they had asked for. The incident is noticed in the *Muqtäbbüs* for June 21st, 1913, and other local papers; and I am glad to be able to report it as a case which has come under my own personal notice.

Damascus, June 27th, 1913.

J. E. HANAUER.

METEOROLOGICAL OBSERVATIONS TAKEN IN THE CITY OF JERUSALEM, 1911.¹

MONTHLY MEANS.

By ADOLPH DATZI, Jerusalem.

	Baromet- ter.	Att. Ther.	Thermometers.				Rain.		Direction of Wind and Duration in Days.							
			Max.	Min.	Dry Bulb.	Wet Bulb.	Inches.	Days.	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.
January ...	27.440	48	47.9	36.8	43.4	40.6	10.820	16	1	8	3	2	0	8	0	9
February ...	27.444	44	49.1	35.6	44.6	42	12.420	14	1	1	0	0	0	9	6	11
March ...	27.394	50	56.4	42	51.5	46.8	6.130	12	2	2	0	0	0	11	1	15
April ...	27.405	58	68	50.6	62.4	53.9	3.730	7	1	2	2	3	3	6	3	10
May ...	27.433	66	76.3	57.3	69.3	63	..	...	5	0	0	3	1	3	6	13
June ...	27.468	71	81.4	62.1	76.5	61.3	...	...	1	3	0	1	0	3	0	22
July ...	27.441	74	83.9	64.7	77.8	64.6	...	...	3	0	0	0	0	6	3	19
August ...	27.395	76	83.5	65.4	77.6	65.4	...	...	3	1	0	0	0	7	2	18
September ...	27.431	72	79.1	62.6	73.8	63.3	...	...	3	2	0	2	0	2	4	17
October ...	27.570	68	77.8	62.2	70.8	60.1	0.340	2	2	15	0	0	2	2	0	10
November ...	27.561	61	65.8	53.2	61.1	54.4	2.090	5	1	10	2	1	1	2	5	8
December ...	27.470	55	55.1	44.3	51.2	47.7	9.470	13	0	10	1	2	0	11	2	5
Year ...	27.453	61	68.6	53	63.3	55.2	45.000	69	23	54	8	14	7	70	32	157

¹ The observations were taken at 9 A.M., at a height of about 2,500 feet above the level of the Mediterranean Sea, with the barometer corrected for index error, not for temperature or elevation.